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THREE-QUARTERS OF A CENTURY.

IN WHICH IS INCORPORATED

The Jubilee Record of Congregationalism in South Australia.

COMPILED BY THE LATE

REV. F. W. COX.

AND THE

Story of the Last Twenty-Five Years.

COMPILED BY THE

REV. LEONARD ROBJOHNS, B.A.

ADELAIDE:
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Revs. Jas. Jefferis, L.L.D., Chas. Manthorpe, F. W. Cox,
C. W. Evan, Wm. Harcus, W. Wilson.

PREFACE.

In the following pages the compiler has endeavoured, as was requested of him, to bring the Jubilee Record up to date, and thus mark the event of completing three-quarters of a century in the history of our Churches in this State. He has endeavoured to handle the task in the same reverent spirit in which it was handled by Mr. Cox. With what success the reader must judge.

The labour has been made considerably easier by the orderly manner of the arranging of the material of the former work. Care has been taken to adhere to the titles of the chapters adopted by Mr. Cox, and the divisions made by him of our suburbs and districts.

Chapter VII. of the Jubilee Record appears here as Chapter VIII. Additional chapters appear in which an account of our work on behalf of the London Missionary Society is given, the stories of the life and work of some of our ministers are told which could not rightly appear under the heading of any one Church, and some reflections are added by way of drawing our task to a conclusion.

I have refrained as far as possible from altering the text of Mr. Cox's work. Several slight typographical errors have been amended, one or two dates altered,

and the concluding parts of the notices of the separate Churches have been thrown into the historical tenses.

My warmest thanks are due to all who have so readily responded to the appeals I have made for material; but special thanks are due to Mr. and Mrs. Hope Harris for reading with me the proofs and a great deal of valuable information: to the Rev. W. Penry Jones for his patience with me in the great demands I have made upon his energy and time; to the Rev. Thomas Hope for information on many points; to the Rev. A. E. Gifford for reading some of my sheets and valuable criticisms and suggestions; and to Mrs. Thomas Kyte for the carefully prepared index which appears at the end of the volume.

L. R.

Mount Lofty,
October, 1912.

PREFACE TO JUBILEE RECORD.

On the colony of South Australia nearing its fifty years of life, and the Congregational body also arriving at its Jubilee at the same time, it was resolved to celebrate the events, and this with all the more enthusiasm, as our beloved Queen also would be coming to the same impressive epoch about the same time. How best to do so as Christian people, so as to express our hearty thanks to the God who had led us so lovingly through the changing scenes of so many years, exercised the minds of our people thoughtfully and prayerfully. It was resolved to make the raising of money to pay off the debts on our Church properties a main point, and with this also to raise funds for general Church purposes, so as to get an impulse, as well as a deliverance, for the years to come.

One of the collateral points of interest in our celebration was to have a full history of our Churches and ministers in South Australia during this half century. This was placed in my hands to do. With what success I must leave my readers to judge for themselves. I can only say that it has been a work of some considerable toil—first, in getting the requisite information, and then in presenting it in such a way as, at least, not to repel the reader. The subject was a worthy one.

Would that the writer had been worthier of his theme. The work is done. The vessel is launched. I have much fear about it. Many errors will probably be found, and more omissions. I shall probably offend some who have kindly helped by their contributions by my omissions, curtailments, and alterations. They must pardon me, remembering the responsibilities of my position. They must all accept my hearty thanks for what they have done to help this work, which could not have been produced without their valued aid.

I may also say that the work that had to be done it was needful to do at once. A few—very few—more years passing over us, and there will not be left one who could have any personal recollections of South Australian pioneers, whether in Church or State. "And all that generation were gathered to their fathers; and there arose another generation after them, which knew not . . . . . the works which he had done for Israel." For that coming generation this work is prepared, that memories of God's goodness may not die out.

F. W. COX.

August 20, 1887.

Francis William Cox.

It is fitting, before we touch the record of Congregationalism compiled by the late Rev. F. W. Cox, a tribute should be paid to one who was truly "a father in God" to a vast number of people in this State.

It is curious to note that three notable men in our Australian ministry came from the same college in England, and were trained by the same man—the celebrated John Frost. Those of us who have had the privilege of knowing all three have been struck by something of a likeness which shows the imprint of the same teacher. F. W. Cox, of Hindmarsh-square, George Littlemore, of Strathfield, Sydney, and Thomas Kyte, of Mount Lofty, were trained at Cotton End by John Frost, that quaint and wise teacher of men. Mr. Littlemore is the only one of the trio remaining.

Mr. Cox died on 29th March, 1904, and had been a preacher for half a century. Born in the very heart of London in January, 1817, within the sound of Bow Bells, he was proud to claim to be a thoroughbred Londoner. His father was a member of Roland Hill's Surrey Chapel, was a parish officer, a church warden, and the first Chairman of the Board of Guardians of the Borough of Southwark under the new Poor Law. The son was brought up in St. Saviour's School, one of the old Etonian institutions founded by Queen Elizabeth, and at which many distinguished men were scholars.

Mr. Sydney Waterlow—afterwards Lord Mayor of London—was a school fellow and class mate. He was, in 1897, one of the heads of the manuscript department of the British Museum. Mr. Cox's father had a well established hat manufacturing business in London, and the son was apprenticed to a city company, but never took up his freedom. He cared more for men's minds than their bodies, and left business, going to study as a school master at the Normal College, Borough-road, a school of the British and Foreign Bible Society. While at this institution overtures were made to him by Mr. Henry Dunn, the principal, to go to Egypt to take charge of a school at Cairo for the Khedive. The idea was that an English school master or student should establish schools for native boys and young men.

The plan, however, was altered, and the native students went to the Borough instead. Subsequently Mr. Cox became master of a school of some 200 boys in the city of Gloucester. He was there for some years, and during that time started as a lay preacher, delivering his first sermon in the village of Longney. His next engagement as school master was at Croydon. After staying there for some time he entered Cotton End, near Bedford. Previous to this he received an offer to act as foreign agent of the British and Foreign Bible Society in Northern Persia, but he did not see his way at the time for the necessary study of the languages. The Society, however, presented Mr. Cox with a handsome jubilee medal as a record of their intercourse in the hopes, no doubt, that Mr. Cox would renew the relations some day and ultimately enter its service.

In course of time Mr. Cox was sent to the East Riding of Yorkshire to the pastorate of the Congregational Church at Market Weighton. He was there for four years, and it was during his ministry there he received

an offer which induced him to come to South Australia. In the week he received that invitation he had an offer to go to South Africa, and another was made to him to take up a pastorate in the East End of London. But Mr. Cox decided for Australia.

Some relatives of his had already settled in this colony, which had just entered upon the 21st year of its existence when he arrived in November, 1857. His first sermon was delivered in the old Ebenezer Chapel, off Rundle-street. Six years later Hindmarsh-square Church was built, and Mr. Cox was uninterruptedly associated with it until his death. Pressing invitations from Melbourne could not tempt him from his beloved flock and from a city and people he liked so well. No minister in the colony devoted himself to church and philanthropic work or maintained his interest in it to a greater extent than Mr. Cox. He was a true friend to the poor, the aged, and the aborigines. His tireless energy in all these matters, and his wise administration of the religious and other affairs with which he was so closely connected won for him great respect and admiration. Mr. Cox was twice Chairman of the Union, and held the highest offices our churches can bestow. For more than 16 years he was Secretary of the Union. The London Missionary Society, the local branch of the British and Foreign Bible Society, Union College, and other institutions had his warmest sympathy and practical aid.

There was no limitation to his activity. He was Secretary to the Fraternal Association, while as Chairman of the Aborigines Friends Society he did much in the interest of the native population. With the late Mr. Taplin he was largely instrumental in establishing the Point Macleay Mission. He frequently held

intercourse with the Government in different parts of the colony on behalf of the aborigines.

Mr. Cox was an authority on art. He was for many years a judge of the art exhibits in connection with the public schools, but failing sight compelled him to give up these services which had afforded him so much delight.

The following is an appreciation by one who knew him well :—

Trying to recall Francis William Cox as I knew him, I find myself confronted by a man who surely put duty in the highest place among the virtues. I heard him asked at one of the "Fraternals" if he knew himself lineally descended from Puritan stock because his was so typically that character. But there have been, and always will be, men of that type—you see an example in the father of Mr. Edmund Gosse's book, "Father and Son." Perhaps they are afraid of the softer side of life, of the dalliance and irresponsibility as some Nonconformists are afraid of the Virgin Mary. Certainly he subscribed heartily to the Englishman's verdict that "Life would be very tolerable if it were not for its pleasures." Personally I think it is a type almost unknown out of nonconformist churches—the life essence, the gift of living which is each man's birthright, wholly diverted and devoted to conscientious *doing*, never to be betrayed into the mere art of *being*. You can see its strengths and its weaknesses. Not that Cox was one of those perpetually active people who never are still. But life to him was solely viewed as a thing to *use*, to use with purpose and intention even in its relaxation, and never to be lived, not for one hour,

for its sheer unconscious deliciousness. It makes for sternness that and a certain rigidity. One looks at the spilling of life essence and purpose which goes on all round, and sees a living example in such a character of the spirit which brought out the Puritans in their stand against the laxities of the seventeenth century society. That, as I judge it, is the stuff of the man on which the mental activities worked for his completion. F. W. Cox grew up in the heart of London very far back in the last century. Happy is the child who has some "greatness" in the landscape of his early years. I can imagine, speculating on the man's life, that the whole was coloured by the fact of his boyish years being in intimate association with St. Saviour's Church (half its present length then in ruin), for he knew it from tower and crypt, living in its shadow as he did, and his father being one of the wardens. One can fancy that very much of the historic sense which was one of the "cultures" of his life resulted from that acquaintance. That and the rush of water under the old London Bridge, with its nineteen arches and the docks and ship yards of the neighbourhood was the setting of his first fifteen years, and lifted his life out of what might easily be the sordid levels of Southwark boyhood.

Three-Quarters of a Century.

IN WHICH IS INCORPORATED
THE JUBILEE RECORD OF CONGREGATIONALISM
IN SOUTH AUSTRALIA.

CHAPTER I.—THE COLONY OF SOUTH AUSTRALIA.

Its Origin—The Wakefield System.

Before entering upon the special work before us in recording the history of the Congregational Churches of the colony of South Australia, it will be proper to give a brief account of the settlement of the colony itself, since this volume may fall into the hands of some outside its boundaries, and to whom its history may be totally unknown. To those whose reading may have made them familiar with the history of colonization there is scarcely any point in national life more interesting or more important than a nation's capacity for planting offshoots from itself in the waste places of the world, where the overflowing population may find a sphere for its energy and a home for its children. England has been remarkable among the nations of Europe for its tendencies to outward expansion, for its capacity to expand prosperously, and to lay the foundations of new nations in wild lands that have come under its sway. In one period of our history civil and religious persecution drove out from England some of its noblest sons to America, who formed the nucleus of the vast ever-growing United States of America. In these

Southern lands the first movement for colonization arose from the need of finding an outlet for the criminal population of the mother country. Thus New South Wales and Tasmania were settled. Western Australia also received a large amount of the off-scouring of England's population, from which tainting of the springs of national life the colonies of Victoria, South Australia, and Queensland have happily been entirely free—an immunity for which we have reason to thank God with all our hearts when we see the evil effects resulting from an infusion of criminal life at the very source of colonial existence. Indeed, the Act of 1834, which defined the boundaries of this colony, and laid down the outline of its constitution, expressly provides that no person convicted in any Court of Justice in Great Britain or Ireland or elsewhere shall at any time, or under any circumstance, be transported as a convict to any place within the limits of the new province of South Australia.

There were, however, certain other risks the colony ran while its constitution was under discussion, such as this, that the persons who shall have power to frame laws and to levy taxes and so on, shall have power to appoint "chaplains and clergymen of the Church of England or Scotland." . . . It should be borne in mind that by the Act of Union of the two kingdoms it is duly provided that in any dependency of the British Empire whatever powers or privileges the Church of England shall possess or acquire the Church of Scotland shall also carry its powers, and be able to claim the same privileges. A provision which many years afterwards led to certain ecclesiastical contention among the clergy, and gave rise to very important changes in our marriage laws. The provision mentioned above

was afterwards repealed, and the Government as constituted had no power to appoint ecclesiastical officers of any kind to exercise spiritual function among the general public. Another wise provision of the founders of the colony was that emigration should partake as much as possible of a family character, inasmuch as no person having wife or family was able to take advantage of the emigration fund to obtain a passage to the colony unless the wife and family should accompany the proposed emigrant.

The first Commissioners for the establishment of the colony were Colonel Torrens (Chairman), Messrs. George Fife Angas, Ed. Barnard, Wm. Hutt, J. G. Shaw-Lefevre, W. A. McKinnon, Samuel Mill, Jacob Montefiore, Geo. Palmer, Geo. Barnes, and Rowland Hill, whose names are perpetuated in our city streets; and the principles upon which it was finally decided that the colony should be founded were—(1) The colony was to be no expense to the Mother country; (2) There was to be no State Church; (3) No convicts were to be transported there from Great Britain.

Another peculiarity of the constitution was that the Wakefield System should be fully and fairly tried from the very outset. Mr. Edward Gibbon Wakefield was an enthusiastic advocate of the system bearing his name. The main points in his scheme were that the land should not be given away in large blocks, which he had seen to be a great obstacle to the true progress of colonization, but that it should be sold at a fixed price, one-third of which was to be devoted to internal improvement in roads and bridges, one-third to be expended in bringing out labourers, and the other third in the expenses of the government of the country. This plan was to some extent acted upon in New Zealand

also at a subsequent period for a short time before the full stream of emigration had set in there. But the attempt to found a colony on this system on the shores of St. Vincent's Gulf was, however, negatived by the Government of Lord Goderich in 1832, and the Association then formed was dissolved, but only to be recommenced and carried out in the Act of 1834. The Association had its offices in Adelphi Buildings, in the Strand, and they had to fight a hard and long battle before they were able to overcome, first, the resistance, and then the inertness of the Home Government, who looked with no favourable eye on the visionary schemes, as they were thought to be, of fancy colonisers. The writer has heard from the lips of the very founders of this colony of the repeated obstacles that were thrown in their way, and the demand made that the sum of £50,000 should be actually raised before the scheme could be floated was meant to be the extinction of the whole matter. The pecuniary embarrassments of the earliest pioneers were so great that even the rent of the offices was in arrear, and had to be met by private effort, and the demand made by the Government that the Commissioners should find for themselves a suitable man to be appointed as the first Governor was of like character. I have heard the very men who lived to see Adelaide a large and flourishing city speak of the apparently insurmountable difficulties in raising the required sum of money and in finding the Governor, who had to be sought and found somewhere. The first was after great delay overcome by the powerful aid of Mr. Geo. F. Angas, who came to the rescue of the impecunious Commissioners, and invested a sufficient sum to start the colony, but who had the land he purchased at 12s. an acre instead of the £1, as

had been previously agreed upon. I believe this caused some friction and delay, but which was at last overcome by the arrangement of what were called Preliminary Sections of about 134 acres for £80 instead of the proper 80 acres; so that all who paid down that amount in London received the larger amount of land, while all who purchased subsequently in the colony received only the 80 acres.

The second difficulty caused much trouble, and many refusals of the Governorship were met with. And when it was proposed that Captain Hindmarsh should be asked, he had to be sought for by two of the Commissioners, who travelled from place to place over Europe to find him, when travelling was by no means so easy as it has since become.

There was also a third difficulty thrown in the way of the intending founders of the new nation, to which we have not referred before. The Home Ministry stipulated that if the population of the colony should not reach 20,000 in ten years from its foundation, the lands then unsold should revert to the Crown—a proviso certainly discouraging enough, and that might have overthrown the whole scheme had it been in the hands of men less strong in faith of the future of these lands. The event, however, proved that, as in so many other cases, the colonists were right and the Home Government wrong, for in the February census, 1846, the population amounted to 22,390.

The South Australian Company was formed at a very early period of the history of the colony, and its plans and operations were all arranged with thoughtfulness for the benefit of the colonists as well as for the profit of the proprietors. It was formed chiefly by the influence

of Mr. Geo. F. Angas to purchase from the Commissioners land at special rates—that is, at 12s. instead of 20s. the acre—and several ships were dispatched in 1836 with a sort of pioneer expedition, which were at anchor off Kangaroo Island when Colonel Light arrived on August 19th with the surveying staff. The following will show the principles on which the Company proposed to carry out their operations.—There was to be a settlement at Nepean Bay, where the new capital was to be established, and the Company were to carry on operations in agriculture, grazing, the curing of beef and pork, and not least, the whale fishery was looked forward to as an important element of success. The Company express in their reports their desire to repress all drinking habits, and they sent out a suitable person to conduct a coffee house, or what would now be called a Temperance Hotel. They selected as surgeon to one of the first ships a man who was competent to act as chaplain also, and gave directions to their officers to establish schools on the Infant School and on the British and Foreign Society systems. They were also very earnest in their plans for the righteous treatment of the aborigines, urging that civilization and the Gospel should go hand in hand. The Company also sent out a competent Bank Manager, but the banking business was at an early period separated from the general business by the formation of the Bank of South Australia, with Mr. D. McLaren as manager.

In November, 1836, the "Africaine" arrived with the Colonial Secretary (Mr. R. Gouger), a Banking Association, and the plant for a newspaper. On December the 28th, 1836, Governor Hindmarsh arrived in the "Buffalo"—a sloop of war, two of whose cannonades now adorn the seawall at Glenelg, close

to the spot where the new colonists first landed on the mainland of South Australia.

Vast have been the changes that have taken place since that memorable day, now fifty years ago, when first the colony of South Australia was proclaimed officially under shadow of the gum trees that then covered the plains from the seashore up to the foot of the hills, and of which only a few patches remain here and there to remind us of the aspect the new land then presented to the eye of the strangers who had just arrived from their four months' voyage.

It is not our intention to follow the fortunes of the infant colony further in detailing the early troubles and financial disasters of the first few years of its existence. No doubt great mistakes were made by both the Government and the governed, partly through inexperience and partly through unseemly squabblings. The colony has had a varied experience, but on the whole the fifty years work exhibits a degree of prosperity among the mass of the population and of development of healthful national life that should lead us to thank God and take courage. The 107th Psalm will express in many of its details the dealings of God in His providence with us:—"Gathered out of the lands from the east and from the west, from the north and from the south, they wandered in the wilderness in a solitary way: they found no city to dwell in. Hungry and thirsty their soul fainted in them. Then they cried unto the Lord in their trouble, and He delivered them out of their distresses. And He led them forth by the right way, that they might go to a city of habitation. Oh, that men would praise the Lord for His goodness, and for His wonderful works to the children of men. . . . . He turneth the wilderness into a standing water, and

dry ground into watersprings: and there He maketh the hungry to dwell, that they may prepare a city for habitation; and sow the fields, and plant vineyards, which may yield fruits of increase. He blesseth them also, so that they are multiplied greatly, and suffereth not their cattle to decrease. . . . Whoso is wise, and will observe these things, even they shall understand the loving kindness of the Lord."

Notwithstanding all the errors of the early colonists, or the sins and follies of those of later date, God has given to us what He promised in ancient times to another race — "The Lord thy God bringeth thee into a good land, a land of wheat and barley and vines and fig trees and pomegranates, a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it: a land whose stones are iron, and out of whose hills mayst dig brass (copper.)" May we always listen to the exhortation, "When thou hast eaten, and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee."

CHAPTER II.—OUR CHURCH PRINCIPLES.

THE object of this book is to describe with as much completeness as the size of the book and the means for compilation will allow the history of the Congregational Churches from the first settlement thereof in this colony to the present Jubilee year (1887): also the work that has been done, and the men who, under God, have done it. But it may not be out of place before entering upon the historic record to give some account of what are the principles of that section of the Church of the Lord Jesus called Congregationalists or Independents.

In England we are called "Dissenters," because we dissent from the Church of England by law established. We do so on two grounds—(1) We object to the principle of establishment. That is to say, we believe that the arm of the law can never be rightly used to obtain the means of supporting Christian Churches and ordinances: that no offering can be acceptable before God unless made willingly. God hates "robbery for burnt offering," and "God loves a cheerful giver." (2) We object to the Church that is so established as being contrary to Holy Scripture in its ecclesiastical constitution, and in some very important points on its doctrinal teaching. Especially we may mention the doctrines of baptismal regeneration, of Apostolic succession, and of priestly absolution.

Other sections of the Church of Christ in England are also equally with ourselves "Dissenters," whether their grounds of dissent agree with ours or not. It is clear

the word "Dissenter" is a complete misnomer in South Australia, as there is no national standard of comparison. The Church of England is merely one among the many sections of Christ's Church here without Government patronage, and with no prestige but what it brings with it from its prominent place in English history, from the acknowledged learning, piety, and conspicuous ability of a long succession of godly men who have ministered in its service, and perhaps in no small degree from the social position in English society of so many of its adherents. On every ground, however, the name Dissenter is objectionable, being the mere expression of a negation. It says that we dissent from something that is not expressed, and it does not imply assent to anything.

There is a similar objection felt by some sections of the Church to the word "Protestant" as implying a protest against something unexpressed, but expressing in itself nothing positive. We confess to some sympathy with this, and we should be glad to have a name which carried with it something more than negation. It may be said that the New Testament gives one word, and only one, that supplies all we need —that is "Christians." Would God it were possible to us as a distinctive designation, as it does express the radical unity of all sections of the Church. But all are Christians.

So much for what we are not. We will try as briefly as possible to affirm as well as to deny.

(1) We affirm a Church to be a body of people united together in the profession of faith in the Lord Jesus Christ, and leading lives corresponding therewith. A Church is not the whole people of a parish or of a nation.

Its very name, "ecclesia," refers to its being "called out" of something else.

(2) Each Church we hold to be an organic unity complete in itself for the carrying out of all Church purposes, subject only to the law of Christ as contained in the New Testament and nowhere else. Contiguous towns, such as Thessalonica and Philippi, Corinth and Cenchrea, are spoken of as having "Churches," and the Christians in them did not constitute a "Church" in the later sense of the word. This constitutes our "Independency."

(3) Each Church, properly constituted, was not only self-governed, but the government—that is, the carrying out the law and ordinances of the Lord Jesus in an orderly and decent manner—rested on the fellowship itself, and not on the officers only. The members of each Church have an indefeasible right to elect their own pastor, deacons, and other Church officers: to admit and exclude from their own fellowship: to do all and everything, in short, necessary for the life and growth and usefulness of the Church, always, of course, under law to Christ. This constitutes our "Congregationalism."

(4) The necessary permanent officers of a New Testament Church were, it is evident from the pastoral epistles (I. and II. Timothy and Titus), bishops and deacons. It is true there were other workers in the Church in its earlier stage, as seen in the two letters to the Corinthians. But when the Apostle Paul was writing at a later date (A.D. 66) to his assistants, giving them instructions how to order the Churches, he only mentions the two above-named—the bishop, who was identical with pastor, as shown by the apostle's own language, and the deacon. The one was a teaching office, and of the other no

mention is made of teaching as a necessary qualification. The bishop was the pastor, or one of the pastors, of a congregation, and the deacons, wise and discreet men, to assist in the general well-being of the Church in temporal matters certainly, and in spiritual possibly, if their own gifts and the circumstances of the case required it.

We have held on our way in English life and history from the date of one of the first public defences ever put forth by us in England, that is the "True Confession of the faith and humble acknowledgment of the Allegiance that Her Majesty's subjects (falsely called Brownists) do hold towards God, and yield to Her Majesty and all other that are over us in the Lord." This was published in 1596, in the 38th year of the reign of Elizabeth, and from that time down to the present Jubilee of Her Most Gracious Majesty Queen Victoria, and our enemies themselves being witnesses, we have been no unimportant factor in the making of England, especially in those crises of English history in which the civil and religious liberties of the people have been involved.

We have referred principally to the ecclesiastical relations of the Congregational body, and in reference to its doctrinal position we may briefly state that at the Westminster Assembly in 1643 there were only five Independents amidst a multitude of Presbyterians and some Episcopalians. The object of the calling of this famous Assembly was to "settle the government and liturgy of the Church of England, and to vindicate its doctrine from false aspersions." These five men raised questions on every point, and were terrible troublers of the peace of the Assembly, especially on the point, That the magistrate had nothing to do with men's religious belief. Still, the Independents accepted

the doctrinal articles of the Assembly, though they modified them on points relating to discipline; and those doctrinal points are in all essential things the same as embodied in the Thirty-nine Articles of the Church of England. In 1690 the Presbyterians and Independents adopted certain "Heads of Agreement," in which the authors thereof say "as to what pertains to soundness of judgment in matters of faith, we esteem it sufficient that a Church acknowledge the Scriptures to be the Word of God, the perfect and only rule of faith and practice; and own either the doctrinal part of those commonly called the Articles of the Church of England, or the Confession or Catechism (Shorter or Larger) compiled by the Assembly of Westminster, or the Confession agreed on at the Savoy, to be agreeable to the said rule." In the same document it is said—"That none shall be admitted as members in order to the Communion of the special ordinances of the Gospel but such persons as are knowing and sound in the fundamental doctrines of the Christian religion, without scandal in their lives, and to a judgment regulated by the word of God, are persons of visible godliness and honesty, credibly professing cordial subjection to Jesus Christ."

From those days there has been on the whole a general consensus of opinion on the same general lines of thought down to the last Declaration of Faith and Order put forth by the Congregational Union of England and Wales, although there has been at the same time a freer mode of expression allowed to the individual to embody his views on what the New Testament teaches than would have been formerly allowed. Indeed, the words of John Robinson addressed to the Pilgrim Fathers in 1620, when the first company was about

to leave the shores of England and Holland to found a new home beyond the Atlantic, have always found a noble and hearty response among our ministers and in our Churches. This noble man said to the Mayflower Pilgrims in words never to be forgotten, "I charge you before God and His blessed angels that you follow me no farther than you have seen me follow the Lord Jesus Christ. If God reveal anything to you by any other instrument of His, be as ready to receive it as ever you were to receive any truth by my ministry, for I am verily persuaded the Lord has more truth yet to break out of His Holy Word. . . . . I beseech you remember, it is an article of your Church covenant, that you be ready to receive whatever truth shall be made known to you from the written Word of God. . . . . But I must here exhort you to take heed what you receive as truth: examine it, consider it, and compare it with other Scriptures of truth before you receive it; for it is not possible the Christian world should come so lately out of such thick anti-Christian darkness, and that perfection of knowledge should break forth at once." The reader will see that the early Independents did not think it *possible* that all truth could be embodied in the Church confessions then existing with whatsoever care they might have been drawn up. Our Churches have acted and do act on this principle, that while there is a fundamental agreement among them there must be room for more light from the Word and a free utterance of individual conviction thereupon in accordance with the great Protestant principle—the right of private judgment and of individual responsibility to God for the finding of the truth, and for the use we make of the truth when found.

CHAPTER III.—THE BEGINNINGS.

Thos. Quinton Stow, C. W. Evan, and Others—Stow Memorial Church.

We have already referred to the first ships that arrived from England and anchored off Kangaroo Island, where it was imagined the site of the future capital would be found. There, a very miscellaneous assembly of all sorts and conditions of men was gathered, and some substantial buildings put up, of which the remains still stand. The writer saw, in 1859, when visiting the coast in the steamer "Corio," the remains of the house erected by Mr. William Giles, the Manager of the South Australian Company—a relic of that first and futile settlement.

Col. Light, the first Surveyor-General, fixed the site of the capital of the new colony on the spot where the city of Adelaide now stands. He saw at a glance that that proposed site on Kangaroo Island was altogether unsuitable to the needs of a capital city—wanting, as it did, fresh water and available agricultural land in the neighborhood. The change of position, though the occasion of much diversity of opinion, and some wrangling, has been amply justified by the fifty years' experience we have now had; for the original position has remained in almost its primeval condition, while the actual city stands in the midst of fertile plains, and is the seat of a population of well on to 80,000, within a radius of eight miles. We believe that Port Lincoln was also considered a desirable site for the capital on account of its admirable harbour, but it was rejected for

similar reasons to the insular one—the want of fresh water, and land for farming purposes on which the early settlers could have planted their homes without going too far from the city. In a very short time, therefore, the colonists moved up the Gulf to the eastern shore, where an arm of the sea, now known as the Port River, had been discovered, and up which Mr. Pullen (the Admiral Pullen lately deceased), of H.M. ship "Buffalo," had sailed for some miles, as far as where Port Adelaide now stands. About seven miles inland a spot of land suitable for the future city was found, which sloped away, more or less, on all four sides. Here an area of 700 acres was laid out, divided into streets and squares, and a space of about half a mile wide all round was left for park lands. This was on the south side of the River Torrens, while on the north side, in three separate blocks, were surveyed 340 acres more, constituting North Adelaide. The whole city was at that time covered with ancient gum trees, of which there are a few scattered remnants left in the Botanic Gardens and the Royal Park. In some parts the trees and undergrowth were so thick that it amounted to scrub, in which it was easy to lose one's way in passing from one part of the city to another; while the Torrens was picturesque with luxuriant vegetation down its banks to the water's edge.

It was in the midst of such wild, but by no means unpicturesque, surroundings that the first houses for the worship of the Great God of heaven and earth were built, His praises first sung, and a new era in the history of these lands commenced, in which a pure and holy service superseded for ever the rude and often hideous rites which were characteristic of the aboriginal races who preceded us in the occupancy of the soil. The

Church of England has the honour of breaking ground in South Australia. The Rev. C. B. Howard was the first minister who preached the everlasting gospel to the first settlers on the shores of St. Vincent's Gulf. But the Colonial Missionary Society was not slow in taking up the work, for which it had been formed by the Rev. Thos. Binney and others in 1836—the same year that saw the foundation of the colony laid on December 28.

On June 11, 1837, the Society sent forth the Rev. T. Q. Stow on board the ship "Hartley," which arrived on October 18, after a voyage of 139 days, a portion of which was spent at Cape Town. Mr. Stow was educated for the ministry at Gosport, under a man celebrated in his day—Dr. Bogue. His first charge was at Framlingham, Suffolk, from whence he removed to Buntingford, and then exercised it at Halstead, Essex. From this place he was called to this colony in the good providence of God, who had a great and noble work for His servant to do on this side of the world. Mr. Stow was not a man to lose time in his work, and by the 19th of December, 1837, he had erected the tent—which was a field officers' marquee, supplied by the Colonial Society—and held the first Congregational service in this land on the river's bank, where the railway now runs, and Governor Hindmarsh was one of the attendants, for whose convenience an empty box was provided as a seat. There were eleven Christian people who at that service formed themselves into a Church, and entered into a solemn covenant in the following terms:—

"At a meeting held in the tent provided by the Colonial Missionary Society on the 19th December, 1837, upon acre No. 5, Adelaide, South Australia.

"We, the undersigned members of various Churches in Great Britain, removed by Providence to South Australia, and anxious to enjoy the advantages of Christian fellowship, do now solemnly, and in the presence of God, form ourselves into a Christian Church, receiving each other in the Lord with all affection and confidence, and intending by divine help to walk consistently with the important and delightful relation into which we now enter."

The compact proceeds to describe the nature of the Church organization, and adds:—"Yet Christians of other denominations we shall esteem it our duty and happiness to admit to its ordinances and privileges." After further description of the duties and responsibilities of Church membership, it ends:—"We would also record the hope which we indulge on this occasion, that God will bless the measure with abundant fruitfulness to our own souls, and that He will ere long give us the joy of increase, that the small one may become a thousand, and the little one a great nation."

This compact was signed by those entering into it, and these are the names.—

1. Thomas Quinton Stow, from the Old Independent Chapel, Halstead, Essex.

2. Mrs. Stow, from the Old Independent Chapel, Halstead, Essex.

3. Robert Tod, member of Scotch Church.

4. Mrs. Tod, from Craven Chapel, London.

5. John J. Barclay, from Silver-street Chapel, London.

6. Mrs. Barclay, from Albion Chapel, London (Presbyterian).

7. William Finlayson, from a Baptist Chapel, Glasgow.

8. Mrs. Finlayson, from a Baptist Chapel, Edinburgh.

9. Edward Webb, from Independent Chapel, Bury St. Edmunds.

10. James Wright, from Independent Chapel, Halstead.

11. James Harrington, from Independent Chapel, Halstead.

After the signatures had been affixed, the members proceeded to the unanimous election of Thomas Quinton Stow as the pastor of the newly-formed Church. This was done amidst mutual desires and prayers for the presence and grace of the Head and Lord of Churches.

Of the above number Mrs. Tod and some few others have remained in unbroken fellowship with the Church thus formed until the present day. At the first anniversary the members had increased to 36, but still it was the "day of small things." And when we speak of the "little one becoming a thousand," we do not speak in parable, for 1,350 persons have been entered on the roll of communicants, of whom 337 are still united in Christian fellowship in the same Church. We can tabulate the above numbers, but who can reckon the amount of godly influence exerted upon this land by the prayers and holy lives of ministers and people thus holding together for the setting forth of divine truth and for the administration of the ordinances of Christ's holy religion?

When the time came to arise and build, the temple was a very humble one, and stood on acre No. 5, North-terrace. It consisted of pine logs, just such as we see in the newly-settled parts of the colony now, and it was thatched with reeds cut by the hands of the pastor himself and brought from the neighbouring reedbeds, the original tent still forming the interior

of the place, but strengthened by pine logs and made rainproof with thatch.

They were days in which if a work were needed to be done it had generally to be done by the hands of those who needed it. The writer remembers Mr. Stow describing this circumstance himself, and also that the colonial chaplain (the Rev. Mr. Howard) brought up part of the material for the fencing of the land where Trinity Church now stands with his own hands, a long and wearisome journey of seven and a-half miles from the Port. Mr. Stow used to speak of his going across the river to the slopes of North Adelaide, which were then well wooded, to cut and carry firewood for domestic use, and also of his putting some sort of calico shelter on one side of the rude dwelling-house to protect Mrs. Stow from the fierce beams of the summer sun as she performed the necessary household duties in the open air. A sketch taken at the time of this primitive building—tabernacle in a literal sense—has been preserved, and faithful watercolor sketches thereof have been multiplied with the inscription on the door "Apply for sittings to J. Barclay and Wm. Giles, sen.," who were the Church officers at the time.

In about three years from this small beginning the membership had increased to 110 persons, and such was the increasing wealth and energy of the people that they entered upon what was then considered the vast undertaking of erecting the place of worship known so long as Freeman-street Chapel. This was reckoned an important addition to the architectural glories of the city, and at the time when the writer first saw it—when the colony was about to complete the twenty-first year of its existence—it was still pointed out as a building that was a creditable specimen of Sir George Kingston's

architectural ability and constructive skill. When erected it stood near the eastern limit of the population, all further eastward being little more than open woodland country without enclosure, and with only a hut or house here and there: and farming operations were carried on for long years after within the limits of the city, where acres of fine wheat were reaped every season.

The chapel in Freeman-street was built on land given by the well-known Mr. John Brown, of Bank-street, and the contract taken was for £2,650. The population was estimated in the years 1839 and 1840 at 12,700, and the *Register* of the period speaks of the various places of worship of the city thus:—They are in general well filled with respectable and devout congregations. In addition to Trinity Church a new building (St. John's Church) is in progress on a piece of ground in East-terrace. The Presbyterian Church is represented by the Rev. Mr. Drummond, for the accommodation of whose increasing congregation a new building is shortly to be erected. The Congregationalists, under the ministry of the Rev. Mr. Stow, are providing an exceedingly handsome edifice, which, however, we believe will be scarcely adequate to the number of the reverend gentleman's hearers. The Wesleyan Methodists already possess an elegant and commodious place of worship, and they have besides a chapel in a distant part of the town. The Baptists have a highly respectable congregation in Hindley-street." Mr. Stow and Mr. Drummond were keeping schools for classical education, the former gentleman teaching in one of three cottages where the Union Bank now stands, the adjoining one being used as a Bible and

Tract Depot. Mr. Wm. Oldham also kept a commercial school in the city at the same time.

The chapel in Freeman-street was opened on November 1st, 1840, the foundation-stone having been laid on November 9, 1839, when Mr. Stow delivered an address. On the opening occasion the pastor preached from Eph. ii. 20-22, "Built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief Corner Stone," &c. He divided his discourse thus:—I. The Church of God is founded upon inspired doctrine. II. The Church rests mainly on that part of inspired truth which relates to the mediatorial person, office, and character of Jesus Christ. III. The Church thus constituted is a devout, holy, and spiritual society.

Mr. Stow was a man admirably qualified for the pioneer work that fell to his lot. He possessed indomitable energy, inflexible strength of will, and an integrity that commanded the respect of all classes of the community. He had a sense of public duty so clear and strong that he engaged in every public matter that had a bearing upon that "righteousness that exalteth a nation." And wherever the action of "the powers that be" was likely to trench upon the rights of conscience or the liberty of the individual, Mr. Stow was always in the forefront. No man came to the conflict more readily, or stood his ground more firmly, or gave a reason for his opinion and action with more convincing power than Thomas Q. Stow.

Underlying all this was his strong, manly piety that even his enemies, if he had any, could not gainsay. The influence of such a man would tell in all conflicts with opposing interests, and was seen strikingly in

the Church and State controversy in 1841-6, to which we shall refer more particularly in another place.

As a token of the respect in which our friend was held, we have only to mention that on two occasions the colonists in general united with those of his own religious denomination and presented him with, on the first occasion, £500, and on his retirement from the pastorate of the Church with the munificent sum of £1,000. This speaks equally as to the qualities of the man and the appreciation of the people who knew him best. Mr. Stow lived in town for some years, first near the original chapel on North-terrace, then near East-terrace, then in the row of houses called Tavistock Buildings in Rundle-street, now replaced by the handsome row of shops. From thence he removed to Payneham, where he purchased a preliminary section, and called it "Felixstow" after his native place. Here he built a house, which was his residence as long as he needed a home upon earth. In the family Bible is the record in Mr. Stow's writing, "Came to 'Felixstow' March 23, 1843."

No doubt the special toils of early colonial life told upon the constitution of our friend. Perhaps also the heat of the climate might affect his special temperament, so that by the time 18 or 20 years of hard work had passed over him, he felt the need of a helper in the ministry. By the good providence of God the Rev. C. W. Evan, B.A., arrived in Adelaide seeking for service in the colony. Mr. Evan came out for the benefit of his health, needing a warm and dry climate. In his English ministerial life Mr. Evan had had to make changes from place to place, his first charge having been at Lendal Chapel, York, where he left a very fragrant memory behind him, as the writer had frequent

opportunities of observing in his occasional preaching services in that place some years after Mr. Evan had left it. He then took a pastorate in the Channel Islands, at Guernsey, hoping for complete renovation of health, but finding it not. In 1855 he arrived in Adelaide, and immediately took service in Freeman-street, as co-pastor with Mr. Stow, and shortly after the latter resigned the pastorate to his colleague, who continued to discharge the duties of the office so far as his failing health would allow. He was compelled at last to withdraw from all active service, resigning his office in 1871, and he died on board the "Torrens" just entering the Port of London on the 22nd of August, 1876. Mr. Evan was a preacher of singularly refined taste, and was therefore specially acceptable to a cultivated congregation. He had a wonderful hold upon the sympathies of his people, who showed their love for him practically in a hundred ways gratifying to an ailing but sensitive man, and when he resigned his position there was presented to him a handsome farewell gift amounting to £800.

We believe that the late Rev. Thos. Binney, during his visit to Australia in 1859, was so impressed with Mr. Evan's ministry that he made overtures to him to return to London with him and assist him at the Weigh House Chapel, Fish-street Hill.

Turning again to Mr. Stow we may remark that though he resigned his pastorate of nineteen years over Freeman-street Church in September, 1856, he continued to render public service in preaching wherever his services were required by the Churches in and around Adelaide, as well as by his wise counsels in all the denominational and other societies then in existence. It is to be noticed also that Mr. Stow was

unceasing in his efforts to obtain ministers from England and to settle them in the colony, so that by the time of his resignation of the pastorate there were 17 brethren occupying pastoral charges. It may not be uninteresting here to give the list from the record of the period :—

Adelaide—T. Q. Stow.
Adelaide—C. W. Evan, B.A.
Adelaide, Ebenezer—J. Hotham.
Angaston—Vacant.
Burra Burra—Vacant.
Brighton and Glenelg—W. Nicholls.
Coromandel—C. D. Watt.
Encounter Bay—R. W. Newland.
Gawler Town—J. M. Lewis.
Hindmarsh—J. Kelsey.
Kapunda—W. Oldham.
Kensington—H. Cheetham.
Kensington (second Church)—J. H. Barrow.
Lyndoch Valley—J. Ayling.
Macclesfield—J. B. Austin.
Maclaren Vale and White's Gully—C. Hall.
Morphett Vale—A. R. Philps.
Port Adelaide and Albert Town—M. H. Hodge.
Port Elliot—J. Roberts.

Two of the above brethren were trained for the ministry by Mr. Stow himself—Messrs. Ayling and Roberts—both of whom are exercising the ministry

in other colonies, and in connection with other Christian organizations. A third brother, also not in the above list (D. Badger) was trained by Mr. Stow, and ministered among us for some time, but now gives his services to another section of the Church in another colony.

Six years passed away in varied labours for the well-being of the Churches, during which Mr. Stow was called to endure much suffering, mental as well as bodily. In 1862, while staying in Sydney for the benefit of his health, he passed away to his rest at the age of 61 years, and his mortal remains were transferred to his own city, and placed in the tomb in the West-terrace Cemetery amid the mourning of the whole city. The Houses of Legislature closed their sittings, and very many of the Ministers of the Crown, the legislators, and the heads of governmental departments were present, as well as the principal citizens, and a large crowd of all classes followed the remains of a good man to their long home. The services in the church were conducted by the Revs. W. Wilson, W. Hareus, and F. W. Cox, and at the grave an address was given by the Rev. C. W. Evan that will not be easily forgotten by those who heard it. In evidence of the respect in which Mr. Stow was held by all classes, it may be mentioned that there were present at the funeral the Chief Justice—Sir Chas. Cooper, Mr. Justice Boothby, Sir J. H. Fisher, the Bishop of Adelaide, and Dean Farrell. Father Smythe and E. J. Peake, M.P., represented the Roman Catholics, and the Hon. J. M. Solomon and Ph. Levi, Esq., the Hebrew congregation, as well as numerous representatives of all classes of Christian people, rich and poor, great and small, who felt that a good man whose service the

Lord had greatly honoured had passed away from among them.

One might venture to say that there can never be a second man occupying the position Mr. Stow did in the colony. A minister of similar mental and spiritual qualities would only find himself one among others, and with work that, as to its externals at least, would only be commonplace. There was a bond of fellow-feeling among the pioneer colonists that knit their hearts together as the heart of one man. Together, a small band, they planted themselves down in a new country, among strange and savage men, of whose habits they knew little or nothing. They had to do with their own hands almost everything they needed to have done. They spoke of the country beyond Mount Lofty as an unknown region, and made expeditions to explore the mystery of what lay beyond. And they saw as the result of their early labours the colony gradually growing into a civilised community, with increasing population: and instead of a surveyed forest, with a hut or tent here and there, a city that had foundations, ever growing in extent and beauty. This class of men cannot be repeated, nor can the feelings they had for each other be kindled in the hearts of later colonists. The position of Mr. Stow was exceptional, as well as his powers rare.

When the present Stow Memorial Church was built there was placed on the north wall a fair tablet of marble, on which is found the following inscription:—

I.H.S.

IN MEMORY OF

THOMAS QUINTON STOW,

The Pastor of this Church from its foundation on the 19th December, 1837, till his resignation in September, 1856.

He was born at Hadleigh, Suffolk, July 7, 1801, and died at Sydney on July 19, 1862.

ALSO OF

CADWALLADER WILLIAM EVAN, B.A.,

The Pastor of this Church from 1855-6 till feeble health compelled him to surrender a ministry which had endeared him to all who knew him.

He was born at Llangollen, North Wales, in 1823, and died in London on the 22nd August, 1876.

This building was raised by the Public of South Australia during the pastorate of Mr. Evan, in testimony to the work of his predecessor, who was trusted by all for his sincerity, honoured for his wisdom, respected for his talents, and beloved for his piety.

This tablet is erected in affectionate remembrance of the first ministers of this the Mother Church of South Australia.

Before finishing our account of the history of the mother Church in South Australia there are two points yet to be noticed. The one is the erection of the noble pile of buildings now known as the "Stow Memorial Church" in Flinders-street: and the other the pastors that have exercised the ministry in connection therewith. The first revered pastor left a name behind him that it was desired to commemorate in a manner that should be worthy of the man and of the cause he had been the means, under God, of originating. Steps were therefore taken for the erection of a new church that should better represent the position of the body and be more worthy of the rising fortunes of the city. On the 7th of February, 1865, the memorial stone was laid by the Hon. Alex. Hay on acre No. 235. The meeting was at 3 p.m., when between 700 and 800 people were gathered, the Rev. M. H. Hodge, of Port

Adelaide, reading the Scriptures; the Rev. John Graham, of Sydney, offering the invocatory prayer, and under the stone were laid the customary memorials. On the document were given the names of the "Pastor, C. W. Evan, B.A.: Deacons, H. Giles, M. Goode, Carrington Smedley, and Alex. Hay." It states that the stone was laid "in the 28th year of the reign of Her Most Gracious Majesty Queen Victoria, Sir Dominick Daly being Governor of the province; Revs. John Graham, of Sydney, M. H. Hodge, C. W. Evan, Geo. Stonehouse, and F. W. Cox taking part in the service." In the evening there was a great meeting, for which 750 tickets were sold, and at which Revs. J. Gardner, Jas. Maughan, John Graham, of Sydney, together with Messrs. R. A. Tarlton, Chas. Todd, and G. A. Lloyd, of Sydney, took prominent parts. The building took about two years to construct, and was solemnly dedicated to the service of the great and holy God by a meeting for worship and prayer on Friday, April 12, 1867, presided over by the pastor. On Sunday, the 14th, the Rev. A. M. Henderson, of Collins-street, Melbourne, preached morning and evening, and the Rev. Jas. Jefferis in the afternoon. The texts of the day were—for the morning, Isaiah lvii. 15, "For thus saith the high and Lofty One," &c.; afternoon, 1 John v. 11, 12, "He that hath the Son hath Life," &c.; evening, Gal. v. 1, "Stand fast, therefore, in the liberty wherewith Christ hath made us free," &c.

On Tuesday, 16th, there was a tea and public meeting, at which particulars of the building were given. The architecture is Early Gothic, and the cost £10,900 under the contract, with the lower part of the tower only. The whole tower was to rise when completed 170 feet from the pavement. £6,025 had been received and

£100 more promised. The interior dimensions were multiples of the sacred number seven. The body of the church in the clear between the pillars 5 x 7 = 35 feet; the aisles, seven feet each; the length, 14 x 7 = 98 feet; the height to the spring of the roof, 5 x 7 = 35 feet, and to the centre 6 x 7 = 42 feet. The whole structure is built of Glen Osmond stone, finished with cut freestone from Glen Ewin; and the carving of the porch is of fine character. The collections at the whole of the services, with a small sale on the afternoon of the meeting, reached £300. On the two Sundays next following the services were continued by special preachers, and thus the whole series concluded. Mr. Thomas was the architect, and Messrs. English and Brown the builders.

With respect to those who have held office since Mr. Stow's resignation we mention first the Rev. Charles Manthorpe, who was associated with Mr. Evan in the ministry in 1861, but who resigned his office within a year or two to take charge of the Church at Glenelg, to the great regret of the people he left, who missed the large-hearted geniality of his utterances. The Rev. Alfred Scales, of Victoria, was invited over to occupy the post until the successor to the permanent pastorate should arrive from England. The originality of Mr. Scales's teaching of the Old Gospel verities, and his startling quaintness, will not be forgotten by those who listened to his sermons; nor will the powerful platform utterances with which he sometimes favoured the Adelaide public. On the arrival of the Rev. Colmer B. Symes, B.A., of Plymouth, he at once entered upon the work, and was welcomed as pastor in April, 1872. His ministry was characterised by a flowing and fervid evangelicism that had great charms for many.

His ministry closed after three and a-half years' service for the Lord, when he returned to England, and was pastor of the Church at Kensington, London. During this period the new Lecture Hall, with class-rooms attached, was built, of which the following is a brief account:—The hall is of fine proportions and has a range of class-rooms on each side for Sunday-school use. The stone was laid on March 26, 1872, by the pastor, Rev. C. B. Symes, and the cost was to be £1,889. The hall and its accessories have been of great use not only to the Church but to the whole city, also for committee and for public purposes. Halifax-street school-room is an instance of the missionary activity of the mother Church. Built for a school-room it has answered that purpose, and for a preaching station also. It is attended by considerable numbers of children and adults at the various services on Sundays and on week-days.

Some years previously a minister's house had been built on the Church land, but which in consequence of the great increase of the value of city property was found to be too valuable for continued use as a residence, and was consequently converted into offices.

In the year 1870 the Rev. T. Davis occupied the pulpit for a short term, subsequently taking charge at Milang, and in 1872 leaving the colony to return to England.

The Rev. W. R. Fletcher, M.A., was then invited from Richmond, Victoria, and entered upon his work in March, 1876, and still by the blessing of God continues it with a breadth of view over the whole scope of God's dealing with the children of men in the domains of both nature and grace that has made it very fruitful to numbers of his people, and whose abundant labours

in all kinds of work—educational, philanthropic, and evangelic—are a cause of thankfulness to all who know the extent and nature of the work that by God's grace he is enabled to carry on. The pastor of the mother-Church still stands out a conspicuous figure in our colonial life.

May the younger Churches in their respective spheres emulate with a holy zeal the influence for good exerted by the mother-Church of South Australia!

Mr. Fletcher continued to exercise the pastoral oversight of this Church for 14 years, and in 1890 sent in his resignation prior to his taking a trip round the world. With characteristic humility Mr. Fletcher concluded the letter of resignation to the deacons with the words: "If I were 10 years younger I could not write this, but in that stage of the journey of life which I have reached, I cannot expect a long series of vigorous years. Let some younger man bear the burden, and let the older man stand by to help him."

After Mr. Fletcher's return from his tour the Church, desirous of recognising his past services, and with the object of honouring both themselves and him, invited him to accept the office of Honorary Associate Minister, which position he retained until his decease.

The announcement of his death in Stow Church Circular was as follows:—"It is our painful duty to record the death of the Rev. W. Roby Fletcher, M.A., our Honorary Assistant Minister and Pastor of the Glenelg Congregational Church, at his residence, "Wavertree," Kent Town, on Tuesday, the 5th June, 1894, in his 62nd year."

It is interesting to note that the Parkin Trust has

acquired this property, and the work of the Congregational College is now conducted there. To one who did so much for the education of an Australian ministry, it would have been gratifying could he have foreseen the use to which his dearly loved home would have been put.

A fitting memoir of Mr. Fletcher was prepared by the late Rev. J. J. Halley, his lifelong friend.

It is remarked in the memoir: "Mr. Fletcher's Adelaide work was the best. Mr. Fletcher did not confine himself to the work of his own church, though that work was arduous and many sided. Like all true Congregationalists, he was deeply interested in anything that was interesting and important to the community. In educational matters Mr. Fletcher conspicuously shone. Soon after arriving in Adelaide he entered the University, taking his M.A. degree *ad eundem*. In 1887 he was elected a member of the University Council, and was three times re-elected to that position at intervals of three years. When in 1879 the late Professor Davidson was laid aside by temporary illness, Mr. Fletcher was invited, and consented, to undertake the duties of his chair. He frequently assisted in the work of the University as an examiner, and when in 1880 Professor Davidson died, Mr. Fletcher was requested to fill the vacant chair, and this he did until the end of the year, refusing, however, to fill the vacancy permanently. After having served the institution as Professor of Logic, English, and Philosophy for two years, the University conferred on him the well-earned honour of electing him Vice-Chancellor, a position which he held for five years."

The one subject which engaged Mr. Fletcher's attention perhaps more than any other was that of an educated colonial ministry. Since the natural death of Union College, of which Mr. Fletcher was one of the Professors, he unweariedly advocated and worked for the establishment of a Congregational College in Adelaide. He saw the darling wish of his heart realised in the actual establishment of such an institution. Mr. Fletcher was unanimously elected Principal of that College, and he devoted himself to the completing of that scheme, and obtaining young men for the ministry of the Congregational Churches of the colonies. To put himself in touch with modern methods of theological thought and training was one of the main reasons for his visiting the old world again after an absence of 19 years.

As we write we have a number of pamphlets and papers before us from the pen of this esteemed man of God. They are the "Popular Difficulties of the Higher Criticism," a defence of the then new critical movement read before our Congregational Union in 1893; "Buddha and Buddhism," which was the outcome of his journeyings in the East, and one on Egypt. Also the magnificent address he delivered from the chair of the Congregational Union in 1878 on "God in Science and God in Christ," and a large number of sermons on scientific and literary subjects published in the daily press.

The Adelaide Young Men's Christian Association is largely the child of the old Adelaide Young Men's Society founded and guided by him. Most of our public men to-day still speak of the old happy days in the "Young Men's" when Roby Fletcher first taught them to think.

The Rev. Joseph Robertson, M.A., who came from Petersham, N.S.W., with a reputation as an evangelical and cultured preacher, became the minister of the Church in 1890, and sustained an effective ministry until 1904, when he removed to Clayton Church, Kensington, as the result of an urgent and unanimous call. During his ministry, Mr. Robertson became a great force in the public and social life of Adelaide. He was Chairman of the Union in 1895-6, and was ever conspicuous for the ready part he took in every movement for the betterment of the people.

He had rendered distinguished service in Sydney for many years as Secretary of Camden College, and became in succession to Mr. Fletcher the President of Adelaide College for the education of students for the Congregational ministry.

Great cities change. Yet notwithstanding the migration to the suburbs which became very general in the time of Mr. Robertson's ministry among the members of the old families of the Church, he continued to attract large congregations, and ably maintained the noble traditions of Stow.

In 1899 Mr. Robertson was sent as the South Australian delegate to the Pan Congregational Union Meetings at Boston, U.S.A.

In 1904 the Rev. A. Depledge Sykes, of Romford-road, Forest Gate, London, came out to assume the pastorate in succession to Mr. Robertson. Mr. Sykes received the early part of his training for the ministry under that great evangelical teacher and social reformer the late Dr. J. B. Paton, and afterwards proceeded to Western College, where he continued his studies under Principal Chapman. He came to Australia with a

considerable reputation as a preacher, and began at once to draw large congregations by the intellectual force and spiritual passion of his utterance. To adopt words we have heard him use himself—he is a twentieth century man seeking by his preaching to bring twentieth century men in touch with things spiritual.

Mr. Sykes has enriched the life of our Churches in his insistence on two special points: He holds an exalted notion of the Church. He vehemently insists it is "the body of Christ." And he with equal vehemence insists that our worship shall be real and noble. After labouring for two years amongst us, a return to England became imperative in consequence of the illness of his wife. After an absence of 10 months, as a result of an urgent call and the assurance on the part of the people that they would do all in their power to uphold him in his work, Mr. Sykes returned to Adelaide and resumed his ministry.

During his ministry considerable alterations have been made in the interior arrangements of the building, that the service may be made as worshipful as possible. The old pulpit has been taken away, and an open dais raised in its place, which is approached by steps rising from the main floor of the Church. A handsome pulpit has been placed near the western transept, and from this the preacher is heard more distinctly than from the old one. The organ has been removed into the eastern transept, and a suitable Communion Table is now standing on the dais. The Devotional Service of Dr. John Hunter is used, and the people take part with befitting reverence and heartiness. The choir is surpliced, and leads the musical part of the service with solemnity and efficiency under the leadership of Mr. E. A. Daltry, who has been organist for the last

five years, in succession to Mr. James Shakespeare, who held the position for 40 years.

The work in the Sunday-school is well maintained, but the trend of the population towards the suburbs has not been without its effect upon the attendance, and it is to be remembered that the Mission School in Halifax-street absorbs most of the city children who might be expected to attend this school. The minister has established a Men's Club and a Ladies' Reading Circle, both of which are largely attended. Some of the members of the Church take an active part in Parliamentary and municipal life, and thus Stow Memorial Church continues to hold its influential position in the life of Adelaide.

Mr. Sykes completes with the publication of this record his year of office in the Chair of the Union. He has rendered most valuable services to the Churches in the country and metropolis. He has had not a little to do with the broadening and deepening of religious teaching in this land.

CHAPTER IV.—GENERAL OBSERVATIONS ON OUR MINISTERS AND CHURCHES.

We have gone through the history of the Mother Church at a length and with a fulness that cannot be given to the Churches that have sprung up since. Her position was unique in our colonial history. Before we proceed with the historic record of the Churches, we make some references to the Congregational ministry of South Australia in general. We shall do this not by way of contrast with the ministers of other Churches, but merely to show the actual position we have occupied. Which position has often resulted more from the circumstances of the colony than from any real or supposed superiority of our men themselves.

There have been 98 men entitled to call themselves Congregational ministers, and recognised as such by the body in general, during the first 50 years of our colonial life, of whom 30 have fallen asleep, most of them after faithful service, and leaving honourable memories behind them. Among so many there have been a few whose characters have not adorned the doctrine they professed, but who were sources of distress and sorrow to the Christian brotherhood, and who were unable to maintain their standing among us. To the causes of their failure we need not particularly refer. On this sad record the number is only two, and a third who joined another body of Christians before his final lapse.

In England the number of clerical men on the roll of Justices of the Peace is considerable, though, we believe, such appointments are rarer now than they used to be.

In this colony one of those reversals of the old order, so frequently furnishing matter of comment, is seen in this also. We believe that no minister of religion, either in active duty or on the retired list, has ever been appointed a J.P., except in the Congregational ministry, of which six men have been so appointed, and in one or two cases the appointment has been offered and declined. One reason for this may be found in the comparative permanency of our ministers, and also in the fact that some of those of earlier date were landholders, and occupying more or less prominent social position apart from their ministry. We have had men who had very much the position of the country squire in England, and who were leaders in every social and benevolent and sometimes political movement also. Some of our brethren have been farmers, cattle breeders, District Councillors, and others have been no small blessing to the neighbourhood in which they lived by their medical and surgical skill. We do not here pass opinion on the question whether it will be more favourable to a man's spiritual work that he should be engaged in general secular concerns among his neighbours. We merely state the fact, and we have no doubt but that such exercise of their manifold gifts was rendered necessary, and was in many cases of great benefit to the colony.

Another point in this connection may be stated: That several of our ministers have been more or less closely connected with journalism, some as well-known contributors, and in two cases Congregational ministers have been chosen to controlling positions on the daily press, and in two other cases have refused proposals made to them for regular journalistic service.

Of the whole number of our ministers, there have been

twelve cases of removal to other Christian Churches. Four of these joined the Episcopal Church, and the other eight united themselves to bodies kindred to our own in order and doctrine. In some cases a change of view preceded the change of place, but the writer only knows of three or four in which such a precedent change was apparent. Quitting us has usually resulted from a door being opened for service elsewhere, where the principles on which the ministry would be exercised would be on the whole accordant with previous usage. Five joined the Presbyterian ministry, but of them two returned to their old communion. Two left us for the Baptist communion, and one, making the eighth, formed a Church independent of all others. Eight of our ministers joined the Congregational Churches after having exercised their ministry in other Connexions.

While recording the peculiarities and the failures of our ministers, it may not be out of place to notice also our failures to maintain our particular organization in fields of labour where we had actually broken ground and seemed to have established ourselves. In Coromandel Valley the Rev. C. D. Watt was settled, and maintained his ministry there for several years, leaving the place in 1858 for Alberton and Shipley, where he laboured faithfully in the Lord's kingdom until he went to Milang to take the pastoral charge there. At the Burra a minister laboured for some years—the Rev. H. Cheetham—but on his leaving the place for Kensington the doors were closed. At Morphett Vale, Brighton, Middleton, Currency Creek, Goolwa, Lyndoch Valley, Edwardstown, Alberton, Mount Barker, Aldinga, Gladstone, and Palmerston, in the Northern Territory, we have had either settled ministers or their maintenance as preaching stations for a longer or shorter period,

but we have ceased to occupy them for some time past. In some cases they have passed into other hands, and the services of God's house have been continued with profit to the people. It must not be supposed that all these cases were failures caused by our want of zeal or interest in the welfare of our fellow-colonists. True in some cases there were troubles, and in others there was inability to maintain the interest from want of men to enter upon and cultivate the field. In some cases, however, we left the field because others were ready to occupy it and to do the Lord's work efficiently. In many cases our denominational interests have suffered because we would not contend for the possession of a place which seemed likely to be fairly supplied with Gospel ordinances by some other evangelical section of the universal Church, and often have we waived our prior claim for peace sake and the Gospel's.

There are several ministers whose names have passed out of the memory of all but some of the older colonists who were brought more closely into association with them. They should not be passed without notice. The name of the Rev. Jas. Sawle is still fresh in the memories of some of the brethren at Angaston as a faithful minister. The same may be said of the Revs. John M. Lewis, who laboured for some years at Lyndoch Valley, and Edward Aggett, who did good service at Gawler. They have all passed away, and are remembered but by few among us now. Hence this brief notice as a tribute to the dead.

CHAPTER V.—SOME CONTROVERSIES.

The State Church Controversy.

It has been already noticed that at the earliest stages of our colonial history there were differences of opinion on the subject of a State Church, and that provisions were made in the first Bill for colonial chaplaincies, which were afterwards expunged. Before very long the desire for State grants and State pay manifested itself in the colony. As early as 1841 Governor Gawler submitted a pet scheme of his own to Lord John Russell, of which the essential point was that to make "provision for the religious destitution of the colony," land should be sold for 5s. an acre to trustees for religious and educational purposes. Mr. Stow wrote a letter (*Register*, July 10, 1841) showing the scheme to be even more dangerous than a direct annual grant would be, as large areas might be held in this way in perpetuity, giving to their holders an immense advantage over the colonists who gave 20s. an acre. A very lively discussion took place between Mr. Stow and the "Aliquis" and the "Scrutator," &c., of that day. We suppose the scheme was never carried out, as the controversy died out for several years. It came out in the course of the discussion that there were 13,000 people in the colony, and Mr. Stow congratulates himself on the fact of there being six ordained ministers, one divinity student, and a number of able lay preachers! This gives one minister to every 2,166 people. How much stronger would Mr. Stow's argument have been if he could have foreseen the result of the next 40

years' effort to evangelise the people by Christian willinghood alone when there were enumerated in the census of 1881 341 clergymen (!) to (say) 300,000 people, giving one minister of religion to 881 people, besides the host of valuable lay preachers and readers in almost every section of the Christian Church.

In July, 1846, the nominee Legislative Council proposed to legislate on the subject once more. It would seem that at first it was to be a sort of capitation tax of 2s. per head, but apparently feeling doubtful about the scheme, a meeting was called in the Court House, Waymouth-street, by Sheriff Newenham on the 20th. There was a large meeting, about 500 being present, and the object of the meeting was to express their "views on the propriety of the measure being passed by the Legislative Council for promoting religion and education." Dr. Wyatt moved and the Master of the Supreme Court (Henry Jickling, Esq.—dear quaint old Henry Jickling!)—seconded a motion affirmative to the above, when Mr. Stow moved and Mr. Anthony Foster seconded an amendment—"That in the opinion of this meeting no portion of the public revenue of the colony should be applied by the Government towards the support of religion." Messrs. Bartley, Stephens, and others took part, and the speaking was very fair: but when the amendment was put, four-fifths of the meeting supported it. The *S.A. Colonist*, an opposing journal, was obliged to admit that only 100 Church of England people were present, against 400 on the other side. A considerable amount of petitioning went on on both sides, and, as the Governor refused abruptly to give heed to an influential deputation that waited on him, an organization was set on foot groaning under the stupendous name of

"The South Australian Anti-State-support-for-Religion League." It was, however, much more lively than its name, and did good work for some time. A Society was immediately formed on the other side, with a shorter name, but of small vitality. "The South Australian Church Society," of which we do not hear much more.

At a meeting on August 21, 1846, the Legislative Council determined, in spite of the public protest, to make a grant, and in the course of 1847, £500 was voted for this purpose, and to be available until June 30, 1851. At that time a special resolution of the Council continued it till August, 1851, and the sum of £119 10/10 was voted to close the account to the last-named date. This was the last payment made by the Government. We find some very fiery correspondence took place among our Wesleyan friends on account of acceptance of the grant by some of that body. This acceptance was against the expressed desire of a majority of the class-leaders. A leading article in the *Register* says:— "Who can deny now that the State interference with religion has caused dissension and injury? The body of Wesleyans was happy and united: but now how changed! Trustees retiring, benefactors ceasing to contribute, local preachers resigning their sacred office, members withdrawing, and all for the wedge of gold which ONE (for till lately there was none) could not see without coveting." Ed. Stephens wrote publicly that he would not give the land in Gawler-place for the church and mission house which he had promised, since the Wesleyan body had broken compact.

The final closing of the State grant arose from the extension of the Legislative Council from pure nominee to the addition of 16 elective members added to the eight nominees. Among the volleys of letters and

articles that passed during this period was one that may not be unsuitable to us in all times :—

"A CATECHISM.—*Quest.*—What is liberty? *Ans.*—The power to make other people do as we please. *Ques.*—What is an Act of Toleration? *Ans.*—A person conscientiously picking a Quaker's pocket. *Ques.*—What is a bountiful grant? *Ans.*—Giving away other people's money. *Ques.*—Which are the 'awfully destitute' country districts? *Ans.*—The romantic villages of Walkerville and North Adelaide. *Ques.*—What is a logical conclusion? *Ans.*—That it is cheaper to make other people pay for our parsons than to pay them ourselves. *Ques.*—What is the best method of teaching a man the value of religion? *Ans.*—To force him to pay handsomely for its support." And so on.

The nominee legislators now appointed were Mr. Gwynne, Mr. John Morphett, Mr. John Grainger, and Major Norman Campbell, in addition to the official nominees—the Colonial Secretary (Mr. Sturt), the Registrar-General (Mr. B. T. Finniss), the Advocate-General (Mr. R. D. Hanson), and the Collector of Customs (Mr. R. R. Torrens). This change in the constitution of the Council by the appointment of 16 elective Councillors caused the election throughout the colony to turn entirely upon this one point—Shall religion be left to the voluntary effort of those who believe, or shall the State make grants to the various bodies from general taxation? On August 29, 1851, Mr. Gwynne introduced the Bill for concurrent endowment—that is, the granting sums from the public purse equal to the subscriptions raised by the adherents of each denomination. As soon as the first reading was proposed, Captain Bagot opposed, giving reasons for not allowing

the Bill to be read even for the first time, on the ground, among others, that "it was the re-enactment of a defunct ordinance." Mr. Geo. Kingston protested against the re-introduction of the Bill "after the all but unanimous demonstration of the colonists against it." Mr. Hall said:—"If they threw out the present Bill, it would be the first step to throwing off their allegiance to the King of kings." To which Mr. Ch. S. Hare tersely and pertinently gave the only suitable answer—"Nonsense!" The amendment that the Bill be read that day six months was carried at once, the following being the division:—Ayes—Mr. R. D. Hanson (an official nominee), Capt. Bagot, Mr. Hart, Mr. Fran. S. Dutton, Mr. J. Bentham Neales, Mr. Giles, Mr. R. Davenport, Mr. A. L. Elder, Mr. Geo. Kingston, Mr. Wm. Peacock, Mr. C. S. Hare, and Mr. G. M. Waterhouse. Noes—The Colonial Secretary, the Registrar-General, the Collector of Customs, Major Campbell, Mr. Hall, Mr. Younghusband, Mr. Grainger, Mr. Baker, and Mr. Gwynne. Thus ended triumphantly to the popular cause—which was in this case the cause of *conscience* against that of *force*; of the Gospel against Law. So may it ever be!

During the time the State grant lasted we find the following to be the amounts and the recipients under Act 10/47, beginning April 1, 1848:—

Church of England	..	£1,791	15 0
Church of Rome ..	..	247	7 0
Church of Scotland	..	293	14 0
Wesleyans ..	.	336	18 0
		£2,669	14 0

The salary and allowances to the Colonial Chaplain would be between £300 and £400 a year additional.

This office was held at this time by an esteemed Church of England minister (the Rev. Dean Farrell), and was left untouched by common consent, which was creditable to the victorious party. Here was shown that powerful principle in the English character to respect personal vested interests, and also perhaps the feeling that the principle for which the lovers of free religion contended did not necessarily extend to those cases where men are placed in such circumstances as not to be able to exercise their usual rights or privileges of citizenship—that is, the occupants of prisons, hospitals, asylums, and similar government establishments. This grant of £300 and perquisites was left in the hands of the good Dean as long as he lived, and at his death a portion of the money was distributed among several persons, ministerial or lay, who regularly performed the required functions at the Stockade, the Gaol, and the Asylums.

We have dwelt at considerable length on this prolonged contest from its vast importance to the national welfare through all coming time.

In 1856 a constitution was granted by the Crown to the colony, when the last vestiges of nominceism were swept away, and the whole Government, with the necessary exception of the vice-regal office, was placed on the broadest popular basis, which constitution with some changes continues to the present day.

The Visit of Mr. Binney.

The next great event in our religious history, which unfortunately partakes also of the character of a controversy, was the visit of the Rev. Thomas Binney in 1858. Mr. Binney was the pastor of an ancient Nonconformist Church then worshipping in the Weigh House Chapel,

Fish-street Hill, London. A man remarkable for the largeness of his heart and for his power of addressing Gospel truth to the intelligent, thoughtful, and cultured. Finding his health impaired by the severe labours of a London pastorate he took his journey from Liverpool on December 24, 1857, and arrived in Melbourne on March 31, 1858, and before the close of the year visited this colony, where he was received with the greatest enthusiasm by all classes of the community from the Governor downwards, and by all sections of the Church of Christ. Of course, he came more closely into contact with his own people in Adelaide, and there were great numbers to whom he had stood in the closer relationship of pastor, besides those who were only his occasional hearers in London. A meeting was held in the school-room in Freeman-street, to which the ministers came for more confidential converse, and a pleasant and profitable time was spent in giving him information on the working of our Churches and the special difficulties of colonial life. Mr. Binney made minute enquiries of some of the brethren from the country, and gave some counsel that show the largeness of his mind and tenderness of his heart, even when it might not be exactly adapted to the case in hand.

Of the public services held during his visit, the following were the most noteworthy:—On September 21 Mr. Binney gave a lecture in White's Rooms, which was then the only place in the city for a large assembly, and afterwards known as Garner's Theatre. The entrance was 2s. 6d., and the place was crowded. The proceeds were announced to be devoted to the funds for celebrating the twenty-first anniversary of the foundation of the colony, and the subject was "Writing and Speech, or Hints for Prose Composition and Public Speaking."

Strange to say there is no record of that marvellous address, as the notices in the Press were very brief. There was one striking episode in it when Mr. Binney read a fine passage from (so far as memory serves) a University prize essay, and then humourously described a book of his own from which the passage was taken word for word. This was done with an easy grace of manner that made the audience laugh. When from the midst of the audience Bishop Short called "And the prize essayist was a very good judge, too," which fairly convulsed the people.

The great success of this lecture, which was town talk for the next few days, led to a demand for another specimen of Mr. Binney's eloquence, and the Sunday-School Union made a request for his services. A lecture on St. Paul's life was announced for the following week, to which the Bishop was invited as Chairman. With what result will be seen farther on. It was held in the same place, and the tickets were only 1s. 6d. to suit the pockets of the class specially invited. The crowd was so great that it was feared some accident would have happened in the rush on the opening of the doors, but happily no disaster worse than torn dresses and disturbed feelings took place. The lecture was two hours long, and was, no doubt, a masterly one, but of necessity it lacked the play of fancy, and the changes of face and voice that had given such a charm to the former one. There was, no doubt, a feeling of disappointment, which was not caused by any fault of the lecturer, but partly to the subject, and partly from the overwrought expectation of the audience.

A very influential Committee was then formed to get up a public breakfast to bid farewell to our visitor, and to make all arrangements to give it proper effect.

It was certainly no easy task to do this. What with diversity of opinion in the Committee as to the tone of the meeting—whether it should partake of a distinctively religious character, or should have wider scope—and what with the showers of letters from various quarters, especially from Mr. Binney himself, who sometimes wrote several times a day, suggesting something or repudiating something, and proving that he belonged to the *genus irritabile vatum*, there were searchings of heart and fears of a general failure. At last a letter from Mr. Binney himself appeared in the *Register*, stating that the meeting was to be a colonial one and not of a Church character, to the great satisfaction of some of us. It was held on October 20, with the then Attorney-General, the Hon. R. D. Hanson, in the chair. The tickets were eight shillings and sixpence each. The Governor, Sir Richard G. MacDonnell, began the oratory, and was followed by Sir Charles Cooper (Chief Justice), the Rev. T. Q. Stow, and the Rev. John Gardner, whose very racy speech put the meeting in a good humour. Mr. Binney's speech began in a low key, but as he warmed his power over his audience increased, and upon the whole he held his audience thoroughly. He dwelt upon his impressions of the colony, and then slid into the controversy with the Bishop, which was then filling the minds of the people. He said in the course of his speech that South Australia was perhaps the only place in the British Empire where the Queen's representative could ask for the admission of a Dissenting minister into a Church of England pulpit. The *Register* gave a report of the meeting in six columns of the dense print of that day, and calls the speech of Mr. Binney "a masterpiece of effective oratory." Mr. Binney preached

his farewell sermons on Sunday, October 17, in Freeman-street Church morning and evening, and in Young-street Bible Christian Church in the afternoon. Services had been conducted in various places of worship in the city, suburbs, and country during his stay; notably one very large and enthusiastic gathering was held in Pirie-street Wesleyan Church, and shortly after our visitor left us and returned to England the following year.

The whole history of Mr. Binney's visit and the controversy on Church principles was published in the colony in a volume of 114 pages under the title of "The Church of the Future as depicted in the Adelaide correspondence"—the "Adelaide Correspondence" itself having been previously printed in Sydney in a pamphlet of 83 pages. Mr. Binney had the substance of the above published in London, with some omissions and modifications, under the title of "Lights and Shadows of Church-Life in Australia," Jackson and Walford, 1860.

Mr. Binney in his book deals much with Church union, Liturgical revision, and other questions that had arisen. He says:—"I see no prospect of Presbyterians, Wesleyans, Independents, and other non-Episcopal bodies becoming convinced that they are all schismatics, acknowledging their sin, giving up their practical freedom of action, and submitting themselves to the control of English Bishops. This is what is required, both in England and Australia, as necessary to Christian union." This passage occurs in a sort of review of several books on Christian union that had been sent to him. But the gist of Mr. Binney's book lies in the correspondence between himself and Bishop Short, of a kindly and spontaneous character, and a further

correspondence arising from the public request of a number of members of the Church of England that Mr. Binney should be asked to preach in an Anglican church, or in some other place, with the sanction of the Bishop.

From the letter of Bishop Short opening the question, we make some quotations. It is dated Bishop's Court, September 23, 1858, and addressed to the Rev. T. Binney. The Bishop refers to special intercourse at the house of a private friend, and admits that prejudices of a partial and sectarian character may sway the minds of both Episcopal and Nonconformist ministers, and yet that both may look back "with some degree of regret that a mid-wall of partition should so have separated kindred souls." The Bishop says (page 5) that hundreds would be asking:- "Why is he not invited to preach to us in our churches? What is the barrier that prevents him and other ministers from joining with our clergy at the Lord's Table, and interchanging the ministry of the Word in their respective pulpits?" The Bishop declares that the presence of so "considerable a person as yourself" forces him again to consider the question. He says:—"Again and again the thought recurred to me. *Talis cum sis utinam noster esses*: Still I felt that neither the power of your intellect, nor vigour of your reasoning, nor mighty eloquence, nor purity of life, nor suavity of manners, nor soundness of faith, would justify me in departing from the rule of the Church of England—a tradition of eighteen centuries, which declares your orders irregular, your mission the offspring of division, and your Church system, I will not say schism, but dichostasy" (A standing apart—Gal. v. 20). The Bishop goes on to say:—"But while adhering to this

decision. I am free to confess that my feelings kick against my judgment." He then expands the above idea throughout the letter, which occupies 18 pages of the book, and is written in a kindly spirit towards all who love the Lord Jesus. He also says that he was about to leave Adelaide for a five weeks' tour, and therefore was unable to bid Mr. Binney farewell. This explains why Mr. Binney's answer thereto was not given direct, but in an address to the Tasmanian Congregational Union at Hobart at a later date, and by letters written from Victoria.

In dealing with the letter Mr. Binney says (p. 31)—"His Lordship's letter cannot be read without deep interest. It is distinguished by a felicity of diction, an earnestness and a glow, which at once win the ear and warm the heart, and which awaken toward the writer sentiments of admiration, respect, and love. Its first paragraphs sparkle with sentences which are bright and luminous from the spirit of candour and liberality which pervades them. Even after certain ideas are introduced which tend to lower or modify our feelings, fervid and eloquent passages occur so pregnant with all that is comprehensive and catholic that we are unable to resist their fascinating influence." Mr. Binney then deals with the principles set forth in the Bishop's letter—(1) That none of the Christian sects can reasonably hope to force on the Christian world his own peculiar system. (2) That the early Church did embody all the characteristics of the different denominations which the Bishop had enumerated, and says they are all substantially true, but not exclusively so. The Bishop wishes to see all these principles once more united in the CHURCH OF THE FUTURE, which is to conciliate all affections and unite

all diversities. This all-desirable consummation is to be effected by—(A) The acceptance of an orthodox creed: (B) The use of a common liturgy, with use of free prayer; (C) An Episcopate freely elected by the united Churches (p. 37).

In further review Mr. Binney goes on to express his disappointment at the whole. Two opposing tones run through the whole. On first reading we are struck by a number of notes of most musical sweetness. But ever and anon "a jarring note keeps obtruding its dissonance and marring the music." "A tradition of 18 centuries declares your orders irregular," and so on: so that at last it comes to this, that the "wise and good may eventually find a spiritual home within her pale!!" So that the Bishop's scheme for inaugurating the CHURCH OF THE FUTURE "starts, as it seems to me, by proposing the most humiliating terms to the clergy of every community but his own." We cannot follow Mr. Binney's searching exposition of what, after all, the Bishop really meant, through all its masterly analysis.

Enough has been said to show the substance of the whole of the Bishop's correspondence amounts to this—That the traditions of 18 centuries are to outweigh all that amount of direct apostolic testimony contained in the four Gospels and the apostolic writings. Our position as Congregationalists is that the New Testament is our sole law-book, and that whatever is not contained therein is neither necessary to human salvation nor to ecclesiastical order; and that whatever is drawn from later sources, when corruption of both faith and practice had set in with such steady force, will be not really helpful, but injurious to both individual growth in grace and to Church life and order. We are by the

study of history and by the convictions of conscience bound to reject these "traditions of 18 centuries," and to limit our faith to what both Anglicans and non-Anglicans agree in calling HOLY SCRIPTURE.

During Mr. Binney's stay in Adelaide public attention had been drawn to the attitude of the Church of England towards him by an attempt to procure a service from him in the Church of England. After the Bishop's letter which opened the correspondence it is not to be wondered at that steps should be taken in this direction. A memorial, dated October 11. was drawn up, and signed by the Governor (Sir R. G. MacDonnell) and a number of the most prominent official members of the legislature and executive as follows:—"To the Lord Bishop of Adelaide. We, the undersigned members of the United Church of England and Ireland attached to her ritual and Church government, yet desiring to promote union and Christian fellowship between the Churches agreeing in our common Protestant faith, believing also that your Lordship is most desirous of adopting all measures calculated to extend and establish the common Catholic principles of faith held by the Protestant Church of Christ, into whatever sections that Church may be divided, and earnestly desiring to assist your Lordship's efforts in that behalf, seize the opportunity now afforded by the presence in Adelaide of a distinguished member and minister of the Church of Christ to offer a sign of goodwill towards our brethren of the evangelical Churches by requesting your Lordship to invite the Rev. Thos. Binney, previous to his departure from Adelaide, to fill one of our pulpits in this city," and so on. We do not care to follow the above prolonged and involved sentence to the end. Its meaning was clear enough, and its purpose fraternal.

Unfortunately the newspapers in printing the memorial inserted the style and titles of the Governor and others, so giving it an official appearance. The names first on the list, as given by the papers, were His Excellency the Governor (Sir R. G. MacDonnell), Hon. Wm. Younghusband, Chief Secretary; Hon. F. S. Dutton, Commissioner of Crown Lands: Hon. A. Blyth, Commissioner of Public Works: Hon. Capt. Bagot, M.L.C., Capt. W. O'Halloran, Auditor-General. the whole number was 61, of whom ten were Synodsmen of the Church of England. The Bishop being absent the memorial was addressed to the Dean, who called the Chapter together, who answered the memoralists by saying, "That it was resolved unanimously that it is not within the province of the Dean and Chapter to comply with the request. Signed, James Farrell, Chairman." On his return to Adelaide the Bishop answered the memorial on November 19. The essence of the answer was, "that the spirit out of which the request proceeded appears to me worthy of all respect, but the obstacles in the way of giving effect to the principle involved in such an invitation are, in my opinion, little likely under the present circumstances and views entertained 'by the various sections of the Protestant Church' to be overcome.

The above action called for a counter-memorial about the same time, in which certain undersigned members of the Church of England give expression to their "deep regret that a memorial urging the invitation of an unordained minister, and of a denomination in separation from our Church, to teach in our pulpits should have been addressed to your Lordship." The memoralists rely on the Bishop's wisdom to preserve the Church from all unauthorised measures within, as

well as every intrusion from without, which may tend to obliterate even the least of her time-honoured and distinctive characteristics." The memorial proceeds in the same customary strain, and closes with satisfaction expressed at the decision of the Dean and Chapter. We observe throughout the paper the same preference for forms and ordinations over character and ability that is characteristic of all hierarchical pretension, whether east, or west, or north, all the world over. This the Bishop answers at some length, reviewing his former utterances, and expressing a wish "that the wise and good and able of all evangelical denominations may find it possible hereafter by the adoption of common principles to join the great confederacy of the Gospel"—assuming thus that they are outside that "confederacy of the Gospel" while they are outside the pale of the Anglican Church!

About the same time another correspondence was made public by the Press in which the same unhappy principles were manifested as in the former case.

Mr. S. J. Way (now His Honor the Chief Justice) wrote to the Bishop asking him to appoint a day in which he would be willing to receive a deputation from the Sunday School Union, consisting of Mr. S. Bakewell, Mr. Martin, and himself to obtain "the consent of your Lordship to preside at a lecture to be delivered on behalf of the institution by the Rev. Thos. Binney, of London." On the 10th September the Bishop answered, declaring that he was sensible of the compliment paid him, "whether personally or officially" in the offer, also stating his respect for Mr. Binney, and his wish that the work to which "he and others believe him to be duly called, may prosper in his hands." But as the congregations to which those Sunday-school

teachers belong "have separated in times past from the Church of England on some not unimportant points of doctrine or discipline," he could only make common ground with them by abandoning or ignoring the practice and principles of the Church over which he was called to be an overseer. For these reasons he declined to receive the deputation. It should be observed that some of the schools represented in the Union were Church of England schools, and they were working with their brethren in harmony that had never been broken. One short sequel to the above may be added as springing out of this part of the controversy. Mr. Binney wrote from St. Kilda on the following February to the Bishop, in which he says that reasons "compel some of us to occupy such an ecclesiastical position that, in the language of a writer in the *Register*, the Church of England feels authorised to regard me as not only a layman, but a SCHISMATICAL LAYMAN." To this the Bishop replies in a postscript on February 22 that his meaning has been misrepresented or misunderstood, and that he does not assent to the above statement of Mr. Binney's position. The Church of Rome, he says, pronounces your orders null and void, and your ministrations schismatical and invalid. But the Church of England appears to him "to say that they lack that apostolic traditionary authority which, not being at variance with Scripture, she retained at the Reformation for those who should minister to her congregations."

The whole controversy just leaves us where we were. The Church of England clings to certain ancient "traditions" which apparently the Bishop does not claim to be found in Scripture, but only "not at variance" with it. While Mr. Binney represents the Churches

which have felt that at all risks and with all possible losses they must stand upon that one rock of God's Holy Word, and refuse all "traditions" that have a later origin, or be led—where? Possibly just where these "traditions" have been leading thousands and thousands of all classes of Englishmen, and especially Englishwomen, for these 50 years past—back to Rome itself, or as near to it as their social environments will allow them to go. Our spiritual and ecclesiastical ancestors at the time of the Reformation prophesied it, and three centuries of history have proved their prophecy true, that the partially-reformed Church of England was retaining within its bosom certain elements of error—Apostolical Succession, Baptismal Regeneration, and the Identity of the State with the Church—that would work woe for her in time to come.

We cannot do better than close this passage of our colonial history with extracts from a recent number of a London paper (May 19, 1887), which will serve to show that the principles set forth by the bishop and clergy of the Anglican Church in South Australia nearly 40 years ago are held and clearly avowed by the bishops and clergy in England, and are defended by them on the same lines:—

"Among the questions which, if not burning, are interesting, discussed by the Convocation of Canterbury last week was that of the preaching of clergymen in Nonconformist pulpits. The Lower House last session presented an '*articulus cleri*,' declaring the practice to be contrary to the principles and laws of the Church, to be a hindrance to the unity of Christian people. The '*articulus*' further requested the bishops to do all they could to prohibit and suppress the innovation, 'which is a great scandal in the eyes of many devout

Church people, and is detrimental to the spread of true religion.' The Bishop of Gloucester and Bristol, when this '*articulus cleri*' came before the Upper House last week, supported it, remarking that the gravity of the position lay in the fact that certain clergymen had entered into what was impossible to describe otherwise than as a union in worship with those who were not in communion with the Church. This, he held, was a state of things which the bishops ought to do everything in their power to change. . . . . The Bishop of Winchester, whose controversy with Canon Wilberforce on this question will be fresh in our readers' memories, moved a resolution approving of the '*articulus*,' accompanied with an expression of the truism that there are 'many ways of maintaining kindly intercourse with Nonconformists which are not open to reasonable objection:' and the Bishop of Bath and Wells having seconded it, the motion was carried unanimously. . . . . He (the Bishop of Winchester) told his Episcopal brethren, who do not seem to have raised a word of protest, that the Reformation did not mean the right of private judgment, or the Bible, and the Bible only. It meant simply throwing off the supremacy of Rome and the corruption of the faith which that supremacy involved. To treat every modern sect as on the same footing as the great ancient Church reformed at the Reformation is, according to the Bishop of Winchester, simply introducing confusion. Is not all this exquisite fooling? What is the English Church, as now constituted, but a modern sect? Do numbers, or age—even if the latter element be allowed—constitute irrefragable proof of the possession of truth? But the absurdity of the Bishop of Winchester's contention that clergymen who

preach for Nonconformists are false to the principles of the Reformation becomes yet more apparent when we contrast it with the glaring fact that for every pervert to Rome from the ranks of Nonconformity more than a hundred could probably be shown from the Established Church. . . . . But whatever they may do, it is beyond their power, as Archdeacon Farrar finely said in the Lower House of Convocation on Friday last, to un-Church in the eyes of heaven such men as the author of 'The Pilgrim's Progress,' the author of the hymn 'Rock of Ages,' John Howard, the angel of prisons, or Lloyd Garrison, the emancipator of slaves."

Cemetery Agitation, and Victory.

In 1862 an esteemed gentleman—a member of the Congregational Church, North Adelaide—died, and was buried on March 5 by his pastor (the Rev. J. Jefferis) in the grave where several members of his family had been laid in previous years. The ground was held under the usual 99 years' lease, but under the hand of the Anglican Bishop, and not from the Crown Lands Office. Of this we believe Mr. Jefferis was not aware. On arriving at the grave, the Church of England minister whose turn it was to officiate that week, raised an objection to the ministry of Mr. Jefferis, and some altercation took place, and reference was made to a formal protest already presented by the clergyman to the undertaker. The service for the dead was proceeded with, but amid great distress of mind and agitation on the part of the mourners and friends of the deceased gentleman. The papers took the matter up warmly. The protest was as follows:—"Notice to Mr. Mayfield. This is to protest in the name of the Lord Bishop and clergy of the Church of England, as Trustees and managing

Committee, against any person officiating in the Church of England Cemetery without a written permission from the Lord Bishop." A copy of this was sent on by Mr. Jefferis to the Bishop, asking him whether it was issued by his authority. To this Bishop Short replied that he knew nothing of the matter until he saw it in the papers, and that permission was always granted for other ministers to officiate whenever it was asked. The whole question was thus brought up—in fact, forced to the surface—by this unseemly action of the clergyman. It was then found that the West-terrace Cemetery consisted of about 21 acres, and had been used by all denominations without any restriction for about 13 years. But in 1849 Governor Young conveyed to Bishop Short 15 acres of this common cemetery "for interment of deceased members of the Church of England, and FOR NO OTHER PURPOSE WHATEVER." It was at once seen that this appropriation of two-thirds of a public cemetery to the use of one denomination was a monstrous abuse of power on the part of the Executive; and was the more striking, as the Church of England only claimed one-third of the population. In fact, the case was closely parallel to the famous Cathedral acre misappropriation by the Executive, and upon which the Supreme Court had already given its decision. It should also be mentioned that when that unrighteous alienation of the land from public use was made it included the graves of numbers of all sections of the Church who had acquired their rights previous to this seizure, and for the continued use of these graves episcopal leave would have to be asked before friends could have the service of their own ministers. It is just to the Bishop to say that he immediately withdrew all claim to any special privileges

in the cemetery by a formal notice sent to Mr. Brookes, the Curator of the Cemetery.

This brings to notice another matter referred to above as the "Cathedral Acre" case, and we cannot forbear referring to it as a warning to all South Australian colonists to be ever watchful against all ecclesiastical encroachments from whatever side they come.

It appears that in 1843 the Adelaide Corporation ceased to exist, and all its corporate rights and functions were put a stop to by Act of Council, and it remained defunct till August, 1849. During this interval, when the city watchdogs were dead or comatose, the Anglican Bishop obtained from Governor Robe an acre of land in the middle of Victoria-square, on the line where the continuation of King William-street now intersects it, and four blocks of stone were placed by the Government at the corners to indicate the site of a future Cathedral: also in the plans of the city that were prepared at the time the figure of a church was represented. For five years this claim remained unnoticed, and the Bishop did not make the slightest movement in the matter; but the question of its legality being once raised, the case was soon before the public eye, and the issues tried in the Supreme Court on July 28 and 29, 1855, before Mr. Justice Cooper in an action for trespass by the Bishop against the Corporation. Mr. Fisher opened the case for the Bishop, and his argument was that all corporate rights had ceased by the extinction of the Corporation when the grant was made, and that the position of the land was that of waste lands of the Crown. Mr. Gwynne, Advocate-General, was retained for the Corporation, and called the act of the authorities "an attempt to abstract a piece of land for the use of a

sect that had been set apart for the use of the citizens at large . . that no possession had been taken . . that the Governor had no power to alienate . . and that the land was not waste lands of the Crown." The Judge summed up strongly for the Corporation, and the Jury quickly found—"That the land was set apart for the recreation of the inhabitants," amid enthusiastic applause of the people present. During the trial some amusement was occasioned by the answer of Mr. Stephens, of the Survey Office, who was being pressed by the fact of there being a pretty picture of a church drawn on the acre on some of the plans, as evidence of the land being Church property. His answer was that some of the plans of Adelaide had a ship at anchor at the back of Government House, and a relative of his had actually sent money from England to buy a site for a wharf there. But that would not be evidence that the Torrens was a navigable river! So both these illicit endeavours to obtain special privilege at the public cost were defeated—the one by an adverse decision in a court of law, and the other by the force of public opinion as soon as ever light was let in upon it by a seemingly accidental circumstance of a squabble at a graveside. Doubtless the acre in Victoria-square would have been a magnificent site for a fine Cathedral, and would have given the Church of England that pre-eminence in the public eye which it so passionately craves. But it would have been at the expense equally of civic right and of that equality of all sections of the Church in the eye of the law upon which this colony is founded. In addition to which it would have spoiled King William-street most assuredly.

Special Legislation for the Episcopal Church.

The next matter of public discussion we notice is the attempt of the Church of England—or perhaps it should rather be said of the Anglican Bishop—to obtain special legislation for the Church, with legal power to enforce its own regulations by law. Early in 1862 the action of Bishop Short was publicly discussed in the papers by "Anglicanus," "Candidus," "Churchman," "Another Churchman," and others, as well as by those who had the courage of their convictions and put their names to their letters. Among these latter most prominently were Mr. Cox (the Hon. Secretary of the Congregational Union) and the late esteemed Dean Russell. As soon as the nature of the proposed legislation was really known, a meeting of the ministers and others was called by the Secretary of the Congregational Union, and the case stated clearly and its danger pointed out in similar terms to those employed in his letter of July 29, that the Bishop sought to bind by law all his successors—that it made a dangerous distinction among the members of the Church between those who signed the "Consensual Compact" and those who did not—that it claimed to make future by-laws which were to have all the force of law—that it would tend to complicate matters between the Church of England and other bodies, inasmuch as notice would have to be given in writing to the Church authorities of the intention of any member to withdraw. And, above all, that all other bodies of Christians were content to rest under the common shield of the law for the protection of their Church properties, and of their liberties, and that the Church of England ought to be content with the rights of common citizenship, and not seek special legislation. From that meeting circulars

were issued to all ministers and the danger pointed out, and prompt action requested. Copies of petition to the Legislative Council accompanied these, and the response was full and hearty from all parts of the colony, including the German Lutheran Churches, one of whose five petitions was ordered to be printed by the Council. It was remarkable, also, that the Church of England sent in more petitions against the Bill than for it. Evidently there were searchings of heart among both laymen and clergy. The numbers for and against are worth recording. From the Church of England against the Bill five petitions, and for the Bill four were sent up. From other Churches and the citizens generally 24 petitions against, and not one in favour. The signatures were—Against the Bill, 1,618; and in favour of it, 324.

It appeared that the Duke of Newcastle, who was at that time Secretary for the Colonies, had given encouragement to the Bishop to introduce the Bill in answer to a request from him on the subject. The Bill was introduced into the Legislative Council by Mr. Davenport, and referred to a Select Committee composed of the Hons. S. Davenport, H. Ayers, J. H. Barrow, John Morphett, and Wm. Scott, and on September 29, 1862, the Committee reported to the Council that they had "examined witnesses on the Bill entitled 'An Act for the Incorporation of the United Church of England and Ireland in the Diocese of Adelaide,' which was referred to them on the 29th of July, and they are of opinion that the preamble thereof is not proved." Signed by Samuel Davenport (Chairman), who added a note that he dissented from it. It seems that only two witnesses were called, the Bishop and Mr. L. Threpp, who had drafted the Bill. On a sub-

sequent occasion when the Bishop complained publicly of the opposition raised against a matter which concerned the Church of England only, Sir Henry Ayers sent a letter to the papers stating that the first question asked of the Bishop by the Select Committee was whether he thought it right for the Government to legislate on a question on which his own Church was divided, and that he had answered that he did not think it would be right. That answer, of course, settled the whole matter.

The Marriage Act, 1867.

The next battle for religious equality was fought for the equalization of the marriage laws, so as to place all persons qualified to perform marriages on the same level. In the earlier days of the colony, the Anglican, Scottish, and Roman clergy brought with them full powers to perform marriage at once, and without any local authorization. Difficulties of a practical kind necessarily arose out of this. A "Religious Equality League" was formed of all denominations of Christians to deal with the whole matter in a root and branch sort of way. In answer to appeals of the League the Government of the day brought in a Bill towards the close of 1866, which was heartily supported. But just before the second reading our Roman Catholic fellow-colonists held a great meeting in their hall, and passed strong resolutions against the Bill that led to its defeat in the House. Then ensued a very lively time indeed in the way of newspaper correspondence, and on December 14 a great Protestant meeting was held in Chalmers' Church, which was crowded, and reports of which to the number of 2,500 were printed and circulated throughout the country at the expense of

the late G. F. Angas, Esq. It was, however, a day too late, for it was on the 13th that the Bill was shelved on a motion "That the Chairman do now leave the chair," which was carried by a majority of four. A deputation was appointed to wait on the Treasurer (the Hon. Thos. Reynolds), but he assured them that the Government could not deal with the question during the current session. Recommendations from several members of the Legislature were given to the League to prepare a Bill which would satisfy the general requirements of the ministers of religion, and have it brought in by a member of the House, and that the Government would give it all support if satisfactory as to its principles and details. Consequently the League met on June 7, 1867, when it was moved by Revs. Maughan and Gardner—"That the Rev. F. W. Cox be requested to prepare draft of a Bill embodying the above resolutions (that is, those discussed in the Synod of the Church of England and in the Baptist Association) as altered and amended in Committee, together with the suggestions now made in Committee," &c. When this was done the League was called together, the whole draft discussed, and copies sent out to all ministers of religion in the colony, asking for suggestions before it was laid before the Government. Eventually the draft went into the hands of the Government draftsman (Ch. Mann, Esq.) to be put into shape, when it was brought before the House by the Hon. T. Reynolds, and passed without difficulty, received in due time the royal assent, and came into operation as the law of the land on March 1, 1868.

This, the "Marriage Act, 1867," has been asked for in various parts of the Empire where revision of the law was needed, as it had been spoken of with approval in

England when royal assent was given to it; and by it this colony possesses what the mother country has been seeking and sighing for in vain for many years past—a simple and uniform Marriage Act applicable to all sections of the Church, and to all circumstances. By this Act all ministers of religion have to make application to the Governor for authority to marry and to issue licenses for the same, which application has to be supported by the signature of a minister of religion already on the roll. To prevent oppression by a tyrannous majority an alternative is allowed to an applicant to present a memorial to the Governor signed by 20 householders, stating that he is their minister, and has been for the previous six months statedly officiating as such. On receipt of such application in either form the Governor will give the necessary authority, and it appears duly in the *Government Gazette*. All papers are furnished by the Government, and the forms are—the declaration of both parties, the licence, the certificates in triplicate—one for the bride, one for the local registrar, and the other for the Registrar-General in Adelaide. The marriage may take place anywhere, at any hour of day or night—evening marriages being very common—the sole authority for the licence and the service being the officiating minister himself; and the Act applies equally to the Anglican or Roman bishops, to Methodists, Presbyterians, or Congregationalists, to a Mormon elder or a Chinese priest, the word "ministers of religion" covering every possible form. The fee commonly recognised is £3 3/, but it is often £5, while at the Registrar-General's office marriage may be had for as little as 13/6.

Precedency.

This question has cropped up several times in our colonial history in connection with ceremonials and public events of various kinds. In 1862 there was a protest made against the rules of precedency, but the great strife was in 1867, when the Duke of Edinburgh arrived in the "Galatea." It appears the Governor had received from the Home authorities certain rules to guide precedence on formal occasions. No sooner were these published than a great outcry was raised in various quarters. Judge Gwynne protested against being placed below certain officials, and Chief Justice Hanson demurred to his colleagues being separated from him, and both refused to be present at the approaching ceremonial. In the House of Parliament Mr. Coglin protested against his bishop (the Roman Catholic) not having proper place assigned to him. In the Legislative Council an address was presented to His Excellency praying for provision to be made "for re-arranging the order of precedence in the Civil Service, and on public occasions." In 1871 the position assigned to certain ecclesiastical persons in the levée on Her Majesty's birthday came up again, and the Congregational Union Committee sent a memorial to His Excellency Sir J. Fergusson, stating "that they viewed with surprise the action of the Government in the marked distinction made between the representatives of religious bodies having right (privilege, it should have been) of entrée at the levée held on Her Majesty's birthday," and praying that "invidious distinctions" should not be shown. To this answer was sent, correcting the error noticed above, and stating that His Excellency was unable to see how the names could be differently arranged of those "whose position was fixed

by Imperial regulation, or their rank in the colonial service." To this the Committee of the Union answered on May 20, reiterating their view that in a colony where all organic connection between Church and State is abrogated, the placing of the representatives of some ecclesiastic bodies before and some after the civil service of the Crown, was at variance with both the facts and spirit of the constitution. They suggested that it *was* within the competence of colonial powers to modify Imperial regulations, as shown by the fact "that your Excellency did so, by extending the privilege of entrée so as to embrace a large number of persons not included in the Imperial regulations. Also, that on 3rd of December, 1867, Sir D. Daly, by message to the Legislature, stated :—"That it was proposed to make the regulations of the civil service subjects of legislation at an early date.'" It ended by stating that the invidious distinction complained of did not exist in the other Australian colonies. "That the Independent or Congregational body does not seek any official or public precedence for itself. It simply contends for the equality of all religions in the eye of the State as a constitutional right." This was signed by F. W. Cox (Chairman) and E. Griffiths (Secretary). The final outcome was that the method of sending out invitations to the representatives of the religious bodies was modified, as also was the manner of publishing the list of those invited to the entrée.

For the information of those unacquainted with colonial life it may be mentioned that the Governor always holds levée on the Sovereign's Birthday, and it is the custom for large numbers of citizens of all ranks to pay their respects to the Sovereign in the person of the Royal representative ; the only qualification being the

possession of a black coat. Evening costume is mentioned in the *Gazette* notices, but not strictly insisted on. The visitors enter, present their cards, pass in front of the vice-regal court, bowing to the Governor, or shaking hands, as they go by, and leaving the hall at the further end. This court is formed of the chief officers of the colony—legislative and executive, civil and military—and among them the representatives of the religious bodies without exception. It was in the classification of the names of these gentlemen that the "invidious distinction" complained of arose, in the placing the names of the Anglican Bishop, Dean, and Archdeacon in one place, then the civil servants and consuls, and after them the representatives of the Wesleyan, Presbyterian, Congregational, Baptist, Bible Christian, Primitive Methodist, Jewish Congregation, and whatever others there might be coming in at the end. The whole matter may seem a small one, and scarcely worth the trouble taken over it. But the whole of our past history has shown that there has been a constant endeavour to obtain for the Church of England pre-eminence at the expense of that principle of religious equality which underlies our whole colonial constitution—socially, politically, and religiously. It has, therefore, been felt by us absolutely necessary to withstand all such attempts at the very beginning, and in what may seem to be but small matters in themselves. Though we have had to do this strenuously and frequently, it has not been in any spirit of animosity against our Anglican brethren as true members of the Church of Christ, for we honour them as members of the true Christian brotherhood; and we are never likely to forget the vast debt of obligation the Church universal owes to them, for their scholarship, piety, and Christian activities in times past and present.

CHAPTER VI.—HISTORICAL RECORD OF OUR CHURCHES.

In Chapter III. we set forth the history of the Mother-Church somewhat more fully than will be either needful or desirable in the cases of other Churches in the colony. This we shall have to do with varying fulness, and that not always regulated by the importance of the particular Church. In some cases the compiler can only obtain meagre particulars of the past Church-life; sometimes because all record has perished, or because the Church minutes have been kept with extreme looseness;* in other cases because the persons from whom information has been asked have shown but little interest in the matter, or inaptness in the way they have replied.

Section I.—Southern and South-Eastern Districts.

After Stow Memorial Church we turn to the Churches at Encounter Bay and neighborhood; although we are not quite sure whether Encounter Bay or Hindmarsh can claim priority in age. Yet the position of Ridgeway William Newland was such as to claim the first notice after Thomas Quinton Stow.

Encounter Bay.—Mr. Newland arrived in Adelaide about June, 1839, after having exercised his ministry for twenty-two years in the Congregational Church at Hanley Tabernacle, in the Staffordshire Potteries. Mr. Newland's position was such as enabled him to

*While Mr. Cox seems to have had just cause for this complaint, the present compiler has to acknowledge all have responded most willingly and promptly in most cases to requests for help.

bring with him persons to work under him as a pioneer colonist, which he clearly meant to be from the first. On consultation with Mr. Stow as to settlement there was considerable difficulty felt. Mr. Stow was strongly of opinion that a man of such mark and likelihood as Mr. Newland should be in or near the capital. But there was at that time an opinion, in which many of the most prominent settlers agreed, that the population would gravitate towards the Murray Mouth and the great Lakes. Governor Hindmarsh believed this strongly, and proved his faith by his works, for he bought land there, and devised public works in anticipation of the future progress of the place. Mr. Newland accordingly went there, swayed by the prevailing opinion. He landed, we believe, at what is now Port Victor, on July 27, 1839, and soon pitched his tent (literally) in the neighbourhood of the spot where his house was subsequently built on the charming estate of some ten to twelve sections, and called by its native name, Luilyl. He was among the first residents there, the whale-fishing station preceding him by only a short period. He first broke the soil with the plough, and he first employed aboriginal labour in the field. He at once began religious service in his tent, in which also Mrs. Newland carried on Sunday-school with the few children that could be gathered. In those days of pioneer work the settlement of one person, especially a person of means and intelligence, always drew a number of others to buy land and to open the country around. In about a year the house, having been built, worship was regularly maintained in it for several years. The place of worship, "The Tabernacle," was opened in 1846, and was an extremely plain structure, 28 by 19, with verandah on two sides, and the French

windows opening upon it, for the benefit of those who preferred the outside to the inside. Pleasant are the memories that hang about that homely place. Sweet was the godly devotion of the plain people that met there under the spiritual guidance of R. W. Newland. Mr. Newland exercised his ministry for many years there without fee or reward, except that rich reward of doing his Lord's work. Whether it was wise in foresight of the future to act thus is open to question. When men came who had to "live by the Gospel" it would be a hard case for them to find the sinews of Christian liberality shrunk from want of due exercise. The congregation and settlers around made occasional gifts to Mr. and Mrs. Newland, but he never received a regular stipend even to the end.

At the time of the settlement of Mr. Newland, and for long years after, the country was in an unimproved condition, so far as roads and bridges were concerned, and in passing from place to place rivers had to be forded, and the country crossed as the traveller might be able. Mr. Newland used sometimes to cross both rivers—the Inman and the Hindmarsh (the bridge bearing Mr Newland's name now spans the former)—on his way to the Sunday services he had set up at Port Elliot, at Middleton, at Currency Creek, and at Goolwa on the Murray. In many cases he had to go on to his work with his clothes thoroughly saturated from having to cross the two rivers on his way. But nothing could damp his ardour in carrying the Gospel to the outlying settlers. One of the first experiences of the writer was hearing Mr. Newland speak at a meeting in Adelaide for Church extension, and describing his riding up certain hills and being able to count five or six "chimney smokes" rising in the scrub, showing

where families had settled, and where, consequently, Gospel ministrations were demanded, and telling us what he was doing to meet the need.

Though worship was regularly held, the Church was not formed till August, 1850, when eight Christian people gave themselves to the Lord and to each other, and called Mr. Newland to the pastorate.

In working the various preaching places around Mr. Newland employed those of his people to whom God had given the grace of spiritual perception, and to whom nature had given the gift of ability to speak what was in them; besides which he early availed himself of the help of the Rev. John Roberts, one of Mr. Stow's students, who eventually settled at Port Elliot, Middleton, and Goolwa as resident minister and pastor. Mr. Newland, feeling the need of assistance, afterwards engaged the Rev. John M. Howie, M.A., who had recently arrived from England, who entered upon his work in March, 1859, but resigned his position after little more than a year's service, entering upon scholastic duties, which he maintained for some years. Mr. Newland then resumed the sole pastorate until 1862, when the Rev. Jas. Sleigh came from Portland in Victoria, and remained for a short time, removing thence to Happy Valley.

In September, 1862, Mr. Newland celebrated the jubilee of his ministry of the Gospel with a degree of prolonged interest rarely seen on such occasions, it being the twenty-third year of his pastorate at Encounter Bay. The Southern Association held its meeting at the time, and the Rev. Chas. Manthorpe preached. A dinner was provided, and tea, with a public meeting following, at which the Revs. S. L. Harris, Jas. Howie, C. D. Watt, D. Badger, and Chas. Hall took part.

The occasion called forth the poetic powers of a local bard in an original Jubilee hymn, sung at the meeting. The following are two of the stanzas :—

Thine aged servant Thou
Thy gospel's pioneer
To this far place
His helper Thou hast been
Through many a changing scene,
Full threescore years and ten
Preserved by grace.

Great God, his labour bless
With still increased success;
May he be found
Like the great orb of light,
Which as it fades from sight
A glorious golden light
Sheds all around.

On the next day a pavilion which had been set up was filled with a crowd of the settlers from all parts of the country on blood-horse and bullock-dray, where dinner was kept going for two hours to all comers without charge. Black and white participated, and the former gave a grand corroboree in honour of the festival. After tea congratulatory addresses were presented from the Congregational Union and other sources, and presentations of £40 to Mr. Newland and a silver tea service to his energetic helpmate (Mrs. Newland) were made.

A third day's celebration was kept up, the church bell calling the crowds to breakfast, dinner, and tea, the aboriginals remaining over the next day to eat up the remains of what was perhaps the greatest festival of the kind ever held in this colony.*

The end of the good man was a sad one. Mr. Newland had been in Adelaide and preached in several places of worship of his own and other denominations, for his large-hearted geniality always made him a favourite. He went to Willunga on the Monday, and on Tuesday morning, March 8, took the mail-cart, which was the only mode of conveyance in those days,

*This is no longer a colony, but a State. The change was made by the Act of "Federation coming into force in 1901."

across the Square Water-Hole Scrub. As they rapidly descended Baldock's Hill the pole of the cart snapped, and the cart overturned, throwing out the passengers and John Hart, the well-known driver. The latter was thought to be seriously hurt, as he was bleeding; but Mr. Newland did not suppose himself to be injured seriously. There were two female passengers, one of whom, with womanly tact and skill, tore her garments to bind the wounds of the injured. A conveyance was got from Mr. Laurie's, the nearest resident, but our venerated friend died there before wife or children could be brought to his side. He was 74 years old at the time of his death in 1864.

The Revs. Manthorpe and Cox immediately left Adelaide, the mail-contractor (Mr. Rounsevell) providing all necessary means, and attended the funeral on the Thursday following, when the whole country side assembled to pay the last rites to the mortal remains of so honoured a servant of God and so valued a public benefactor. The body was placed in a grave in front of the pulpit, from which for so many years the sound of the glad tidings of the Gospel had sounded forth. There was, however, a removal subsequently to the cemetery when the old Tabernacle ceased to be used for public worship.

As in the case of Mr. Stow, there never can be a successor to Mr. Newland. He was the most important man in the place for many years after his arrival. He was a Justice of the Peace. He was the originator and Chairman of the District Council. He was first mover and chief director in most public movements, whether religious, social, or political. A gap was made in the social life of the place not likely to be soon filled up.

Mr. Newland, during the whole of his life, carried on business in rearing horses, horned cattle, and sheep, and was the importer of some valuable stock from England. All this was done in addition to the constant care of the Churches he had originated, and incessant preaching services in the country around. Mrs. Newland was in everything an able helper, and was skilled in Hebrew, so as to read the Scriptures in the original tongue.

PORT ELLIOT, MIDDLETON, GOOLWA, &c.—As before stated, the Rev. John Roberts was Mr. Newland's assistant for some time, but he became pastor of the Port Elliot Church, subsequently removing to Middleton, a small place a few miles away, the Rev. John Hotham taking charge of Port Elliot, and holding it until his death in 1885. Mr. Hotham arrived in the year 1853 with his family from England, and, having preached for a time at Ebenezer Chapel, Rundle-street, he removed to Port Elliot, intending to carry on farming work and to preach the Gospel in the neighbourhood. He settled there about the end of 1855, receiving 22 Church members from Encounter Bay, and continued his work in that place with steady perseverance until his death in 1885. Mr. Hotham was educated in a five-years course of study for the ministry at Airedale College, Yorkshire, also spending some time in the study of medicine with the intention of qualifying himself for missionary work in heathen lands. This purpose was, in the providence of God, never carried out, but instead he settled at Batley, in Yorkshire, in 1845. Here he lost his voice, and was compelled to resign his charge, sailing with his family for South Australia, but arriving in such improved health as to be able to resume the work that was dear to him in

the ministry of the Word. Having taken a farm in Hindmarsh Valley, he worked with all the energy of his nature to make it successful, but the terrible bush fire that came down from the scrub lands ravaging the whole district in 1859, consumed the homestead, and compelled the family to flee for life itself into the township. After this Mr. Hotham gave himself entirely to the work of the ministry and to the healing art, which in this, as in several other cases with our ministers, was of immense benefit to the neighbourhood. Here he had to learn also what it was to endure hardness as a good soldier, for his stipend did not on the average of years exceed that of a day labourer, if, indeed, it equalled it. This was not altogether the fault of the people, as our friend had a sensitiveness on the point that amounted to positive morbidity, and he rather discouraged than encouraged the liberality of the people. He sometimes took a few pupils to educate with his own sons, and no doubt his medical skill was not unappreciated by the neighbourhood. The substantial place of worship standing about a mile from the town was erected during his ministry, and he built a residence for his family a short distance beyond it. Mr. Hotham was called away from his work for the Lord at very short notice, and the news of his death was equally a shock and a surprise. He died on May 26, 1886, of inflammation of the lungs, arising from a cold taken a few days before, leaving a widow, who was a daughter of the late Rev. Robert Allott, of Walsall, and two sons and two daughters. He has gone to be with Christ, which is far better. Mr. Hotham's ministry was of a highly intelligent character, and was greatly valued by thoughtful and educated people, and was wholly wanting in every form of pulpit claptrap. While

thoroughly evangelical, it was in the fullest degree practical, and calculated to build up men and women strong in Christian faith. After his death the Church called the Rev. A. A. Munns, of Milang, to take the oversight of them in the Lord. During his ministry a convenient manse was built at a cost of £525 on the Church property by the people for the use of the minister and his family.

Returning to the Rev. John Roberts at Middleton, where a small place of worship was built for him, we find he occupied it for some years with a quiet and devout ministry. The place, however, being a small one, Mr. Roberts took services at Goolwa about the year 1862, and some time after confined his labours to it, leaving Middleton entirely.

From many causes we have not been able to sustain the work at Middleton or Goolwa, and early in the period we have under consideration, these Churches were sold.

The Rev. Michael Harris became minister of Port Elliot in 1895, and sustained the work until he resigned to go to Queensland in 1900. He was followed by the Rev. Joseph Walker, who came from Stawell, Victoria, in 1901, but he only remained minister of the Church for a little while. The Rev. John W. Roberts, who for four years had been a missionary in India, and after coming to Australia held pastorates in Brisbane and Hobart, came to Port Elliot in 1904. Ever since the induction of Mr. Roberts the Church has prospered spiritually and in many other ways, notwithstanding that there is a great exodus of people from the town during the winter months. In 1900 a new Church was erected as a memorial to the Rev. John Hotham,

who was minister of the Church for 30 years, and the Church is known as the Hotham Memorial Church. Mr. Roberts has always maintained his enthusiasm for foreign missions, having been compelled to relinquish that work to which he felt he was specially called on account of the health of Mrs. Roberts. Systematic collecting is done for the London Missionary Society and our own Home Mission cause. Mr. Roberts was Chairman of our Union in 1911, and the thoughtful and highly spiritual address he delivered on taking the chair will not soon be forgotten. The services he conducts are greatly appreciated by the large congregations which gather in his Church during the summer months.

Goolwa (population, 700; houses, 184: places of worship, 2; miles from Adelaide, 60).—Goolwa is a river port a few miles from the Murray Mouth. Steamers of light draft had carried on for many years a trade up the great rivers Murray, Darling, and Murrumbidgee for about 2,000 miles in favourable seasons, taking station stores up, and bringing down the wool from the sheep stations. A place of worship was built there, which was maintained with varying success until the year 1864, when Mr. Roberts left for another colony. The Rev. John Hotham took the oversight of the place in connection with Port Elliot, where he had his own special charge. In 1869 Mr. George Price held the position of minister for a short time, but in consequence of the declining condition of the place from the failure of the river trade, it was unable to maintain a minister, and it has been supplied since that time by the neighboring ministers, with, at times, occasional help from the Lay Preachers' Association in Adelaide. The church was subsequently sold.

Victor Harbour.—When Mr. Newland settled at Encounter Bay, and for many years after, there was only a single house at the point where the town stands. Travellers from Port Elliot to Encounter Bay usually passed along the seashore to avoid the deeper parts of the two rivers by crossing them at the sea mouth, where they were shallow. Gradually population began to settle there from two causes—one, the idea that Victor Harbour might be a calling place for the mail steamers, as well as a port of loading for wool ships carrying away to Europe the river-borne wool from the vast interior of the continent. To meet these needs various costly works were carried on at intervals of years. Among such works was the connecting Granite Island with the mainland by a bridge of half a mile or more long. This enabled visitors to get to the grand scenery on the outside of the island, where over the granite rocks the vast waves of the Southern Ocean break with magnificent effect and ceaseless roar. As Port Victor grew Encounter Bay township declined in population, and the transfer of the religious services from the Old Tabernacle to the new town was often discussed, much to the displeasure of the older settlers. The distance between them was under two miles. Gradually, however, the "inexorable logic of facts" settled the question. The other reason for this growth was that Port Victor was an attractive place to Adelaide visitors, and it grew accordingly. There was the interest of the ocean and the rocks, of the pleasant woody hills within easy walk, and the two rivers, which afforded limited boating and fishing.

After the lamented death of Mr. Newland the Rev. Chas. Hodge, who had exercised the ministry among

the Bible Christians, first preached at Encounter Bay in 1865, and was recognised as pastor in 1866 of the Churches at Encounter Bay and Bald Hills.

Mr. Hodge laboured in these places in the gospel for more than 20 years with the respect and esteem of the people. He, too, is one of our ministers who can skilfully administer medicine and attend to matters of minor surgery with benefit to all around him. The event of Mr. Hodge's ministry there was the building of the NEWLAND MEMORIAL CHURCH in 1869. The services had been carried on at Port Victor up to that time in a wheat store, or, if that were occupied, in the largest room of the hotel, for a period of nearly three years, until the time came when the people were to rise and build a place suitable to the growing interests of the place. By the kindness of A. F. Lindsay, Esq., J.P., a resident landowner and a member of the Church of England, a site was given every way suitable for the purpose, and the building was opened with fitting service in July, 1869. On Saturday, the 17th, a service of solemn prayer was held by the members of the Church to ask God's blessing, and on Sunday, 18th, the Rev. J. Jefferis preached in the morning on John iv. 23, and in the evening on Matt. xxviii. 18. The Rev. John Hotham conducted the afternoon service, speaking from 2 Chron. vi. 18. On Monday the services were continued by a sale of goods, and the usual tea, of which 400 persons partook, and the public meeting, which was crowded. The building was opened —as is common in the colony—in an incomplete state, and had cost up to that time £953, of which £500 had still to be raised. Mr. Jefferis gave his lecture on the "Catacombs of Rome" during the evening. The building will seat 350 persons, and has a schoolroom of equal size in the basement.

Mr. Hodge was Chairman of the Union 1893-1894. He was born in the town of St. Austell, Cornwall, more than seventy years ago. We gather the following statements concerning Mr. Hodge's career from the *Australasian Independent* of November, 1893.

"St. Austell is situated in the midst of a rich mining district, and has a large exportation of the valuable porcelain clay (kaolin) to the distant pottery districts. We believe Mr. Hodge's father was the first to make known the value of this mineral, and there is in the family a porcelain tablet which was one of the early specimens of the value of this material. The town has also an ancient Church with interesting sculpture. We believe the early education of our friend was under private tuition, and his first secular engagement was in a dispensing chemists, where he acquired some knowledge of medicine and the healing art, which has been of great value to him and of still greater value to the people among whom his lot has been cast. To be able to care for men's bodies is a precious boon to a minister, especially if his scene of labour is among a scattered population."

The Bible Christian Home and Foreign Missionary Society despatched Mr. Hodge as its missionary to the Australian colonies in 1856, and in Melbourne he laboured for four years, when he removed to South Australia and worked with the usual hard service of such a calling in the Port Elliot, Willunga, and Yankalilla circuits. We say "hard service," for the work in that circuit was really hard in those days of bridgeless rivers, rough roads, and scant accommodation. The result was broken health, resignation of his ordinary work, and an endeavour after rest and restoration to his former vigour. Still he was not idle. It was not

in his nature to be so. The father of our Congregational Churches (Mr. Newland) in that part of the country was working over a wide area, and needed help from any quarter. He found that help in Mr. Hodge, who willingly did what he could.

When Mr. Newland settled in the Encounter Bay district it was believed by many that that was to be the centre of the population and commercial activity of the State. The mouth of a river that was navigable for two thousand miles, it was thought, must be the emporium of the colony's trade. Time has corrected mistaken assumptions on that and other points. Still, Mr. Newland did a great and noble work there until his end came.

Mr. Hodge was called to the old tabernacle at Encounter Bay—a very primitive building indeed, but then the times were primitive and the people too; it had verandahs along the sides and French windows down to the ground, but the people were attached to it, and many mourned over the subsequent removal to the larger and more convenient building at Port Victor. Besides the old church at Encounter Bay, there was a sister Church at Bald Hills, about ten miles away, and to get to it one had to go over "London Bridge." There was also preaching maintained at Port Victor, the population of which was very small indeed. Communication with Adelaide by either road or rail was then unknown. So Mr. Hodge worked on in hope and patience, hoping for a better day to dawn for years and years. And the time came as all things come to him that waits. The population was growing, and also shifting its centre. Ships began to call at Victor Harbour for river-borne wool from the vast interior, costly works were undertaken, Adelaide

people began to find there was scenery on the coast worth seeing, and so, after much thought and prayer, a new and handsome building was planned where our friend laboured in the service of God and man for many years. He saw, too, the debt on the place under his pastorate reduced to a mere trifle.

"As a preacher Mr. Hodge is solid, thoughtful, and instructive. He has a horror of anything that would look like claptrap. Under a quiet demeanour Mr. Hodge is a many-sided man."

One of the oldest residents in the district is Mr. Lavington Yeo Tite; he is also the oldest Congregationalist, being a foundation member at Port Elliot. He is proud to claim to be a direct descendant of the Rev. J. Lavington, M.A., of Biddeford, and the Rev. William Yeo, M.A., who were both ejected from their livings by the Act of Uniformity in 1662. Mr. Tite has in his possession a genealogical chart which traces his descent from these two fathers in God. At the head of it is written Wordsworth's famous lines on the Nonconformists:—

> "Nor shall the eternal roll of fame reject
> Those non-conforming; whom one rigorous day
> Drives from their cares, a volunteer prey
> To poverty and grief and disrespect,
> And some to want; as if by tempest wrecked
> On a wild coast—how destitute! did
> They feel not, that conscience never can betray,
> That peace of mind is virtue's sure effect?
> Their altars they forego; their homes they quit,
> Fields which they loved and paths they daily trod,
> And cast their future care on providence of God."

Mrs. Tite is the daughter of Robert Philips, who went out to join Robert Moffat at Kurunman. Both she and her brother, Mr. J. C. Philips, of Adelaide, were born in South Africa.

Mrs. Ezra Robinson is the senior member of Victor Harbour Church.

Mr. Hodge continued his good work until 1886, when he went to Port Elliot. For many years he had kept each of the three Churches open. He would preach at Victor Harbour in the morning, ride ten miles to take the service at Bald Hills in the afternoon, and the greater part of the way lay along rough bush tracks, and then ride back to Encounter Bay for the service in the Tabernacle in the evening.

Mr. Hodge was succeeded by the Rev. T. S. Williams in 1887, who continued the faithful discharge of the duties of a minister until 1897.

Mr. Williams proved himself to be a good preacher, and a most diligent pastor. He won his way into the hearts of the people, and it was a matter of regret to the Church when he resigned the pastorate in order to take charge of the Maitland Church. He left Victor Harbour carrying with him the esteem of the people, to whom he had faithfully ministered for ten years.

The Rev. W. Penry Jones began his ministry here in 1898, and continued until 1906, when he resigned to take his children nearer to the metropolis. His work at the Harbour is described as being that of a good preacher, and was characterised by great steadfastness. During his pastorate a substantial stone house was erected for a manse on the road facing the sea.

Following Mr. Jones the Rev. D. J. Wellington was the pastor for six years. His was a quickening spiritual influence in the Church and the neighbourhood generally. The people speak of Mr. Wellington as being a good man all round, and say he won the sympathy of all in his endeavour to do the Master's work. During his ministry the Church grew in numbers, the property

was renovated at a considerable outlay, and new windows were provided. Often the building proved too small to accommodate the congregation assembling for public worship. He gave up the work at Victor Harbour early in this year to become Secretary to the "Anti-Gambling League" in Adelaide.

We learn that during the closing year of Mr. Wellington's ministry plans and specifications for the enlargement of the building were prepared, and a financial scheme inaugurated by which the necessary money could be raised, but owing to impossibility of procuring a builder the undertaking had to be abandoned. Those who are qualified to speak urge this is a work that must be done almost immediately.

The Rev. A. W. Gordon, of Houghton, has lately become the minister.

The future of this Church is regarded as a bright one, for the town is increasing in the public favour as a seaside residence.

Bald Hills has been mentioned before as one of Mr. Newland's stations in his huge parish. There is no proper township, but it is the centre of a farming district. The little church is up the Inman Valley, on the Yankalilla-road, about ten miles from Port Victor.

The following additional notes have been kindly supplied by Mr. W. R. Softley, of Manthorpe Memorial Church.

In 1854 Mr. Whitridge came to Bald Hills and opened a private school. In this schoolroom Mr. Newland held a monthly service. In about a year a small piece of land about a mile away was purchased and a building was erected. The Church was opened on or

about October 16, 1856, by the Revs. J. Hotham and R. W. Newland. Mr. Newland conducted a service on Sunday afternoons about three times a month. "It was in 1859 that a fellowship was formed consisting of five persons, all of which except the writer have gone home to their reward."

"I believe the Rev. John Morrison Howie arrived from England in the early months of 1860, being one of six sent out at that time by the Colonial Missionary Society."

The Church was a branch of the Tabernacle at Encounter Bay.

The Rev. Jas. Sleigh succeeded Mr. Howie and remained about twelve months.

The Rev. Peter Barr, who came from Scotland, was then the pastor for about the same period.

Mr. Hodge sustained the pastorate in connection with the Church at Victor Harbour. The work at Bald Hills was largely carried on by laymen in the absence of the minister.

Mr. Williams and Mr. Penry Jones, who followed in turn, Mr. Hodge at Victor Harbour, carried on the work, but during Mr. Jones' pastorate several members of the Church and congregation left the neighbourhood for the Northern areas, which had been opened up by the Government. Earlier in the history of our Church the Bible Christians had moved one of their churches and re-erected it in the Inman Valley. The situation was better suited to the requirements of the population, which had greatly changed, so the few remaining families elected to attend this Church, and our building was closed.

CURRENCY CREEK.—It has been mentioned before that among the preaching places opened by Mr. Newland was a station at Currency Creek, a few miles away, on a tributary to the Murray. An English Land Company had purchased and laid out a township. Here religious services were maintained for some years from 1840 and onwards, but from the fewness of the people the services were at last discontinued.

MACLAREN VALE.—(Population, 148; houses, 48; 25 miles south of Adelaide).—While dealing with the southern Churches, it will be well to complete the roll of those lying to the south of Adelaide, among which we notice Maclaren Vale, on the Willunga-road. It is a pleasantly-situated small township, in which Congregational worship has been sustained from an early period. We do not know when first the voice of praise and prayer uprose in the newly-settled district, but the fruitfulness of the soil attracted settlers there at an early date. Mr. Newland was among the pioneers, and we have heard him speak of his conducting services under the shade of a huge gumtree which grew near where the ruined mill now stands near the Blackfellows' Well. The stem and roots of that giant of the forest lay there for years, looking like a huge mass of rock rather than the remains of a tree. That was the first place of worship: a glorious one too. We take the historical points as they rise. The Congregational Church here originated with a few settlers who, coming from England, presented their certificates in Adelaide, and were united in the bonds of Christian fellowship with Freeman-street Church under Mr. Stow's pastorate. Here there would naturally be the desire for public worship and for Christian communion, which was met in 1849 by the

purchase of a site sufficiently central and convenient at the intersection of several roads, and on which a small brick building was erected. It was of the plainest kind, thatched with straw, and floored with unworked slate from the quarries in the neighbouring range. As the people heard of the Rev. Isaac Prior's arrival in Adelaide, overtures were made to him to settle among them and to conduct divine worship. Satisfactory arrangements being made, Mr. Prior, who was a Baptist minister, came with his family and settled down in the Vale on the section of land which he held up to his death in 1885. It seems to have been understood that when the place was built it was to be what is known as a "Union Chapel"—that is, a union of Baptists and Pædo-baptists on terms of equality. It seems also that when the deed was drawn out it was a Congregational Church in the usual form. The following memorial of the early days and scenes in a colonial country church may not be uninteresting. It is contributed by an early settler:—

"It was in the very wet winter of 1849 that we first attended the little church at Maclaren Vale. No place of worship in all Christendom could have been more bare and unadorned than that. A barn-like building, the thatch the only ceiling, broad square windows letting in the sunshine to waken sleepers, and a very shaky deal structure was called the pulpit.

"There were two square pews with doors, which were thought much of by the two families who sat in them; two benches with arms and backs, occupied by families next in honour, while ordinary folk sat on slabs of wood propped up on bricks. At one time a sofa bedstead, and at another a chest of drawers with a saddle on the top, were kept in the church.

"But if the place was primitive, the people were also. The drone of the singing, the waving of the peppermint-gum branches to keep away the flies, the minister's little boy on the pulpit step catching flies by the dozen by that slow movement of the hand peculiar to the young colonial; the old-fashioned toilets, and the dogs! Very cheerful chat used to go on outside the door before and after service, and sometimes dinner was taken there, so as to be ready for school in the

afternoon. The children were marvels of unknowing freshness. A teacher showing pictures to a little boy in the Sunday-school of a man cutting down a tree; the child examined it with the keenest interest, and then said, 'I reckon he'll have it down by next Sunday.' ''

In 1851 this first ministry ended, and the Rev. Chas Hall was invited to come over from Aldinga, about five miles away, and to give the friends at the Vale one service every Lord's Day, to which he agreed. Then for the first time the brethren and sisters obtained their due transfer from the Church at Freeman-street, and were united into a visible communion, with Mr. Hall as pastor. The Church met for the first time as a separate Church at the Lord's Table on September 21st, 1851.

For seven years Mr. Hall acted as shepherd of the flock there, resigning his post in 1858. Just about this time there were several arrivals in Adelaide from the mother country, and by the guiding hand of the Rev. T. Q. Stow, under God, the Rev. James Howie was led to the Vale. Mr. Howie was educated at Glasgow under Dr. Wardlaw and others for the work of the ministry, which he had exercised at Nairn and other places in Scotland for several years previous to his arrival here. Mr. Howie was engaged by the Home Missionary Society on his arrival, and he took his first service at Maclaren Vale on January 16, 1859. After several other visits to the place an invitation was given by the Church and accepted, the pastorate beginning on the 1st of May, followed by the recognition service on July 13, at which Mr. Stow presided, assisted by a number of brethren from Adelaide.

The next important step in the history of the place is the building of the present substantial structure from the design of Mr. J. McGeorge. On the 25th of

July, 1860, the Hon. W. Peacock laid the first stone of the new building with fitting solemnity, and on the 17th of the following February the opening services were held with great success and satisfaction. The Rev. James Jefferis conducted the services on the occasion. The building cost £1,087, of which about £600 was raised on the opening. The Church owed much to the kindness of the Hon. G. F. Angas, M.L.C. who lent the money for the debt for five years without interest—an example worthy of all imitation by our wealthier men. Equally creditable is it to the Church that by weekly offerings the whole was paid off within the prescribed time. Not only did the Church pay its debts, but during the process of liquidation it entered upon the equally onerous work of building a manse for the minister. To do this a sale of goods or bazaar was held, which realised £340, and this, with the liberal aid of friends far and near, accomplished the work, so that the house was occupied in March, 1865. This, and all other pecuniary liabilities, were discharged by the constant efforts of the people and the generous response of friends outside by the year 1872.

It is well for the people that they were able to clear off all debt when times of comparative prosperity were upon them, for since then there has been a very serious declension both in the number of the people and their ability for such work. Nearly all the original supporters of the place have removed either to the South-East or to the Northern areas, while many honoured and valued members of the Church have gone to the better country above. Much of the land that once maintained a prosperous farming population has been more or less exhausted, and passed first to grazing purposes, and since to vineyards.

The Rev. James Howie was minister in this Church from 1859 to 1894. Early in June, 1894, symptoms of weakness of the heart, which had at intervals manifested themselves, appeared in an aggravated form. During all the trying phases of his illness his mind was kept in perfect peace and his trust in the precious promises of God, which for so many years he had proclaimed to others, was unshaken.

On Monday morning, September 10, he entered into the rest which remaineth for every faithful servant of the Lord. On the Wednesday following, September 12, his funeral service was conducted in the Church by his old friend, the Rev. F. W. Cox, of Adelaide, assisted by the Rev. W. Wilson, from Adelaide, and the ministers of the neighbourhood, after which his body was committed to its kindred dust in the burying ground surrounding the Church, in the midst of the remains of his own dear departed ones and of many dear to the Lord Jesus, who will appear with Him in glory when He shall come and all His saints with Him. While Mr. Howie was a diligent student and a preacher of no mean order, the chief power of his ministry was to be found in the fact that his life proclaimed the truth he taught even more eloquently than his lips.

The *Australasian Independent* of November 15, 1894, says: "The compiler of this notice was, while a young student for the Christian ministry, under Mr. Howie's pastoral care, and was in the providence of God led to come to South Australia at the same time with him. During an intimate friendship of over forty years' duration he has ever been impressed with the truth that whatever Mr. Howie did he did heartily, as unto the Lord and not unto man. And this he knows to have been the general impression produced upon all

who knew him. They ever felt that 'in simplicity and Godly sincerity, not by fleshy wisdom, but by the grace of God,' he had his 'conversation in the world and more abundantly' towards those who knew him best."

James Howie was born in Leith, Scotland, on September 16, 1819. He was the son of truly Christian parents, and from early childhood manifested a thoughtful disposition, taking more delight in books than in the ordinary games and amusements of childhood; therefore, as might be expected, he proved at school a proficient pupil. After a pastorate extending over eleven years at Nairn, from which Church he had a magnificent farewell meeting, in which his fellow townsmen joined, he was appointed by the Colonial Missionary Society to proceed to South Australia, and arrived in the ship "Annie Forster" in March, 1858.

The Rev. Charles Hodge, of Port Elliot succeeded Mr. Howie and retained the pastorate until 1907, when he retired from the active work of the Christian ministry through feeling the burden of advancing years. To Mr. Hodge's noble work at Victor Harbour reference is made under that heading. For thirteen years Mr. Hodge laboured faithfully in the Master's name in and around this town, and we are glad to know this good man is spending the evening of his life amid happy surroundings in the neighbourhood of his early labours in the Christian ministry.

From 1907 to 1911 the Rev. S. A. Faulkner was the minister in charge, and during his time the Church at Port Noarlunga was built. Mr. Faulkner left in response to an invitation to the Semaphore, and remained there until he went to Tailem Bend under engagement with the Parkin Mission.

In 1912 the population of Maclaren Vale is about 700, living in about 200 houses. There are three places of public worship, a Methodist and Anglican Church besides our own. But in this place, as in many others, we were the first to erect a House of God.

In 1911 the Rev. H. G. Nelson was invited to the pastorate. He had done good work at Tumby Bay, and with his advent the highest hopes were held for the prosperity of the Church. We are given to understand that there is plenty of evidence that the hopes were justified.

The Church suffered severe losses by death in 1896. Mrs. J. S. Brown, the mother of the present Treasurer, died in that year. There have now been four generations of that family in active association and membership with the Church.

Another great supporter of the Church who died in the same year was Miss Aldersey, a sister of Mrs. F. W. Cox.

For many years this noble lady had conducted a school for girls at Maclaren Vale. The famous Tsong Gyiaou was quite a South Australian institution, and there are many mothers in our State to-day who are grateful for the efficient and pious training received at this well-known school.

Port Noarlunga.—The foundation stones of this Church were laid on February 5, 1910, by Mr. Henry Savage, the Chairman of the Union, and Mr. Henry Dunstan, of Kensington, and the building was opened for public worship in the following February.

The minister at Maclaren Vale conducts a service here every Sunday afternoon.

Milang (population, 219: houses, 81), Point Sturt, and Lake Plains.—Standing in close relation to the first Churches in the South is the planting of the first public worship of God at Milang. The records of these are imperfect, but we find a notice that up to 1863 Milang and Point Sturt are mentioned as being supplied by the Revs. Newland, Roberts, and Hotham, with the help of laymen. The Rev. C. D. Watt settled there about 1862-3, and conducted worship in his own house or in the store of Mr. Pavy's mill until the present place of worship was built soon after he went to the place. Mr. Watt was a veteran in the service of his Master, having been for many years a missionary of the London Missionary Society in Demerara. Retiring from the steaming swamps of South America in consequence of failure of health, he came to South Australia in 1849, and exercised his ministry in several places near Adelaide for several years, until his attention was directed to Milang.

It should be mentioned that Milang is a port for steamers and other vessels engaged in the River Murray trade, and is about 48 miles from Adelaide. It stands on the Lake Alexandrina, with an expanse of fresh water in front, the opposite shores of which cannot be seen in some directions, while the Bluff at Point Macleay directly opposite is about 15 miles away.

Mr. Watt was a faithful minister of Christ, and highly esteemed for his work's sake. He must have left Milang about 1870, and was succeeded by the Rev. T. Davies, who had been preaching for a term at Stow Memorial Church. Mr. Davies did not remain there long, although his thoughtful preaching was very acceptable to the people, and his removal to England

was a cause of regret to all. We believe he found a settlement afterwards in New Zealand.

Mr. Watt, leaving Milang, removed with his family across the two lakes, Alexandrina and Albert, and settled on a section of land at Meningie as a farmer, but carrying on his work as a minister of the Gospel in that remote and thinly-populated place. A place of worship was afterwards built at Meningie, in which Mr. Watt ministered in holy things until his death in May, 1875.

The pastorate at Milang being vacant, the Rev. H. T. Cheetham, who had for many years ministered in Kensington, removed there, and continued in the sacred office until his death in 1881. The ministry of this pastor was perhaps the most fruitful of good, and the mark he has left upon the place is more pronounced than that of any of his predecessors. Mr. Cheetham was, in fact, a man of exceedingly pronounced character himself. His person was an index of his mind—upright and stately, his steps measured with military precision; and always scrupulously dressed—a soldier who served in the 51st foot at Waterloo, and an unflinching soldier of the Cross also. Yet such a man could command not only the esteem but the affections of people. There was a certain ruggedness of strength about him that could make enemies, but there was a genuine sympathy that could call forth love also. We can heartily sustain the following expression of feeling by a resident:—"The veteran preacher was beloved by young and old, and his happy genial face and manner made him the friend of one and all. By his death the Church lost a good pastor and many a true friend." Mr. Cheetham enlisted while quite a lad during or just before the return of Napoleon from Elba, and with

his regiment was hurried to the front at that eventful epoch. He served in the ranks, and always said that he carried his firelock all through the campaign, never falling out of the ranks once. At the occupation of Paris in 1815 by the Allies he was quartered under canvas in the Bois de Boulogne and remained there until the Allies evacuated France in 1817, whence he removed with his regiment to the Ionian Islands, and he finally quitted the army of King George of England after about twelve years' service, to enter a life-long enlistment under the King of Kings.

The next minister was the Rev. Geo. A. Palmer, who laboured in the place for two years, and then left for Fremantle, Western Australia. He was followed by the Rev. A. A. Munns, who joined the Congregationalists from the Primitive Methodist body, and entered upon his work there in 1883, afterwards removing to Port Elliot Church as successor to the Rev. John Hotham.

It should be mentioned that during Mr. Cheetham's ministry at Milang he celebrated his Jubilee in the Christian ministry, amid demonstrations of respect and esteem. Also that the place of worship was doubled in size by the addition of a transept at the northern end.

Mr. George Herrington then took charge of the place as its minister.

The Rev. George Herrington remained minister of this Church for 10 years, when he removed to Western Australia, where he died in October, 1908. He was greatly loved, and a tablet has been placed in the Church in memoriam to him. Following Mr. Herrington the

Rev. Cumberland Clark supplied for a short time, and then the late Rev. J. Burchett was minister for three years, when he left to take up work in Adelaide. The Rev. D. Milne, jun., followed Mr. Burchett, and remained at Milang for four years, when he left in 1907 to go to the Murray Plains, the Rev. D. McNaughtan coming from the Murray Plains to Milang, where he carried on the work until 1912. Milang is one of those Australian towns which has not grown. It has after all these years a population only of 400 people, and in it now there are three places of public worship, although our own was the first. Besides the Congregational Church there is a Church of England and a Baptist Church known as the Church of Christ. Milang was able during Mr. McNaughtan's pastorate to support a minister through the fact of the Parkin Mission combining with that Church and employing its minister to go to Narrung. The Methodists having started work at Narrung, the Governors of the Parkin Mission thought it advisable to withdraw from that place, and now the Secretary of the Union, the Rev. Penry Jones, is endeavouring to bring about an arrangement by which Milang may be worked in conjunction with Macclesfield.

KINGSTON, LACEPEDE BAY.—(Population, 600; houses, 126: places of worship, three). At a distance of 183 miles from Adelaide stands the township of Kingston, where for some years a Congregational Church existed, and worship has been regularly maintained. The Rev. D. Milne had been for many years an earnest and devout bush missionary, sustained by a Society for evangelising the remoter districts. Having been removed from the northern district to the south-eastern, he made Kingston his home in 1864. He had

travelled in the country for several years before, then he settled down in the town, and gave the people more frequent services than they had enjoyed before. Mr. Milne's diocese was a vast one, extending in some directions 60 to 80 miles from the centre. He travelled from station to station on horseback among the squatters in that part of the country, holding services, teaching the children, and distributing tracts. After his settlement there a Church of eight members was formed, in which the brethren gave their experience of God's gracious dealings with them, and then gave the right hand of fellowship to each other, and gave a call to Mr. Milne to take the oversight of them in the Lord, which he accepted. That was on September 12, 1867. In 1869 the Revs. Charles Manthorpe and F. W. Cox went to Kingston and held an ordination service, the former giving the constitution of a Christian Church, and the latter giving the charge to the minister: after which the Lord's Supper was partaken of by the Church. A new place of worship was opened in 1870, costing about £500, the Rev. J. Jefferis conducting the service.

Notwithstanding the promising appearance, the Rev. D. Milne was compelled to withdraw from the scene of his labour, where one might labour successfully, but two would certainly fail. He laid the foundation but others built thereupon. In 1873 he resigned his pastorate, and withdrew soon after to Border Town, which is the centre of the large Tatiara squatting and farming country, there to recommence with undiminished courage the arduous labours he had undergone in previous years at Kingston. The building at Kingston was subsequently sold.

The following paragraph appears in the Year Book under date March 31st, 1883:—"The Church property

at Kingston has been sold for £361 to the Anglicans, who have been renting the building and using it for Public Worship for more than two years."

Border Town.—(Population, 359; houses, 110). It is 292 miles from Adelaide, and has four places of worship. It was, until a year ago, when the Intercolonial railway united it to civilization, the outpost of everything. Mr. Milne had been in the habit of visiting the place in his prolonged pastoral visitations for years before he settled there, and he had maintained religious services at several places around. He was invited to settle there by a union of all denominations. In May, 1874, a Church was formed of five members, since which time 42 names have been added to the roll, of whom 27 remain in fellowship at the present time. Worship was conducted in the school-house until 1879, when the present church was built and opened on January 23, 1880, by services conducted by the Rev. W. R. Fletcher, M.A. The cost of the building and some later improvements was £690, of which £250 was a loan from the Chapel Building Society, now partly repaid, and intended to be wholly discharged during the Jubilee celebration in 1887-8. There is a Sunday-school of 70 children, six teachers, and a good library.

In 1912 the population is about 600, and the number of houses 150, and there are five places of public worship.

The services in connection with the Jubilee of Congregationalism in this State in 1887 were conducted by the late Rev. John McEwin.

In 1892 a Young Christians Union was formed on

the suggestion of Mr. C. J. Jenner, of Port Adelaide Church, who was then the school teacher at Mundalla.

Mr. Milne gave up the work at Bordertown in 1893, as he had seen that the work of the Parkin Mission at Coonalpyn and Frances needed more attention than he could give them while minister of another Church.

The Rev. W. S. Pearse was minister for five years until November, 1898, and did a good work. And he was followed by the Rev. J. Thomas, who was minister until November, 1902.

In 1907 Mr. D. Milne, jun., left Border Town to study for the ministry, and was subsequently the minister on the Murray Plains (*vide* Murray Plains) and at Milang (*vide* Milang); he is now the minister of Stawell Church, Victoria.

The Rev. W. Hawke followed Mr. Thomas, and exercised a successful ministry until August, 1907, when he went to Medindie. Mr. Hawke was followed by the Rev. A. Isaac, who remained until March of this year. Mr. T. D. Webb is now the minister, who came from Kadina, and has been in Border Town since August.

"In looking back over the past," the Secretary writes, "we can thank God and take courage." The father of Congregationalism in this district (the Rev. D. Milne) was a faithful pastor here for twenty years. It is pleasing to notice that he, being dead, yet speaketh in his sons and daughters who remain in the Church. Miss Milne, the youngest daughter, is organist at the present time, and for twenty years a Milne has held the office of organist or some other important position in the Church. The following local preachers have helped the Church and its missions:—Messrs. Mathinson Kirby, H. Milne, A. E. Milne, Lampe, and Truman.

As we go to press we learn some ten or twelve young people from the school are seeking admission into the Church as a result of a Mission conducted by Dr. Chapman and Mr. C. Alexander, of America.

POOGINEGORIE, at a distance of nine miles (population, 23; houses, seven). Service is held in a weatherboard building, erected by the people on the place. Here Mr. Milne goes once a fortnight, and on the other Sunday the people hold service among themselves. Sunday scholars, 15; teachers, three.

A faithful band of workers continue to carry on the work in this place. Mr. E. W. Mathinson has done splendid service here, and indeed it is due entirely to his devoted services that the little church is full of life.

CANNAWIGRA.—Work here was started a few years after Poogineggorie was founded. The work is well sustained, but the friends are looking forward to a greater realization of the Christian spirit. Mr. R. Lampe is the Superintendent of the school, which has twenty-two scholars.

MUNDALLA, a place six miles away, where six members are united in Gospel bonds, and three Sunday-school teachers have a school of 25 scholars. The service is held in a public room, built for general purposes, and it is alternated with the Wesleyan friends.

About six years ago it was decided to close the service here, as other Christian bodies were taking up the work. The Methodists have built a church and the Anglicans

are engaged in building one. Mr. Isaac continued to conduct a week-night cottage service, but nothing further has been done since he left.

Frances.—Work was commenced in this place in 1890 by the Rev. D. Milne, under the Parkin Mission, who had charge of the whole South-Eastern district from Coonalpyn to Frances. Mr. Meldrum followed, and later the Revs. H. G. Nelson and A. W. Gordon. In the year 1906 the Rev. Geo. Slade was appointed to the charge of Frances, and laboured there for five years, leaving to take charge at Truro, when Mr. H. P. Lambert, the present missioner, undertook the work.

Aldinga.—*White's Valley Church.*—(Population, 245; houses, 53; 27 miles south of Adelaide.)—A Congregational place of worship was built here in 1848 on an acre of land granted by the South Australian Company, and the Rev. Isaac Prior asked to officiate as minister. This he did till June, 1850, when he resigned the oversight. Immediately after the congregation invited the Rev. Ch. Hall to minister to them. In November of that year the Rev. T. Q. Stow visited the place on the occasion of the anniversary, and after morning service a Church was formed by six members from Freeman-street and six from other places uniting in Christian fellowship, Mr. Stow giving them solemn charge on their duties and their privileges. Mr. Hall was called to the pastorate about a year after this. The Church and congregation increased so much that a new and larger place of worship was much needed, and was carried into effect soon after on Mr. S. White, owner of the flour mill, giving a piece of land on section 229 for the purpose. On September 19, 1860, the foundation-stone was laid, the pastor, the Revs. R. C.

Flockhart (Wesleyan) and R. W. Newland taking part. The sum of £41 was collected on the occasion. The place was opened on April 28, 1861, the Rev. F. W. Cox, of Adelaide, conducting the services morning and evening, and the Rev. Js. Benney in the afternoon. At the meeting the next day the report stated that the building had cost £371, and that £341 had been collected towards the amount. Thus a debt of £30 was left, which Mr. Sl. White at once paid, so that the place might be opened free from debt. The decrease of population steadily taking place, the Rev. Ch. Hall bade farewell to a sorrowing congregation in March, 1863, since which time the building has been used by the Baptists.

Happy Valley (12 miles from Adelaide, on the South-road).—Dr. Montgomery, the local physician, gave an acre of ground for a cemetery, and for the building of a place of worship. The first place was a small and rough structure standing at the north-west corner of the acre, and there the Rev. Ed. Baker, formerly a missionary in Madagascar, ministered once a day, coming over from his place at Morphett Vale. The Rev. A. R. Philps removed from Truro to Happy Valley in March, 1855, taking charge of the Church there, and that also at Morphett Vale. In consequence of the improved state of things ensuing a new place of worship was soon proposed. The South Australian Company gave a half acre of land on the other side of the road, to which another half acre was added for a manse at a subsequent period, and the present building was erected at a cost of £710, of which £410 was collected by the time of opening—December 21, 1856. Mr. Philps left in March, 1858, and, returning to Truro, was followed in January, 1859, by the Rev. Chas.

Manthorpe, who had recently arrived from England. The next change took place in consequence of the call Mr. Manthorpe received to take the position of assistant minister at Freeman-street, which office he entered upon in March, 1861. After this the Revs. Js. Sleigh (now missionary in Lifu), John Roberts (now in the Presbyterian ministry in Victoria), D. Badger (who rendered valuable service from Morphett Vale, where he was pastor), and our venerable father in Ced. Chs. Hall, exercised successively the ministry of the gospel in the place. Mr. Hall is the only one whose ministry was of any great length. He entered thereupon in November, 1864, and laboured there in the Lord for about ten years, and saw the fellowship increase from 10 to 56. During his ministry the snug little manse adjoining the church was erected for his use. In March, 1874, Mr. Hall thought it his duty to resign, and was succeeded by a minister from the Primitive Methodist Connexion—the Rev. John Barber, who remained two years in the place, and is now labouring in Victoria. Since that time the people felt themselves unable to maintain a minister of their own, and threw themselves on the Lay Preachers' Association for help. They then united themselves in affiliation with the Church in Hindmarsh-square, Adelaide, whose minister (the Rev. F. W. Cox) regularly visited them for pastoral purposes.

The Secretary of the Lay Preachers' Association (Mr. W. Creasy Harris) has been kind enough to furnish us with the following further particulars of the history of this Church.

The services have been maintained regularly and continuously by the members of the Congregational

Lay Preachers' Association ever since the retirement of the last settled pastor, the Rev. Jno. Barber, which took place thirty-five years ago. If it had not been for the voluntary and efficient services of these brethren the church would either have been closed or passed into the hands of some other denomination. The congregations have been well maintained, frequently numbering about 40 in the morning and between 50 and 60 in the evening.

The Jubilee of the Church was celebrated on March 6, 1907, when Mr. E. H. Beaney conducted two services. On the following Wednesday afternoon a Devotional Service was conducted by the Rev. Thomas Hope. The service was followed by a tea and public meeting, at which many visitors from town were present, and a number of the old members who had witnessed the laying of the foundation-stone fifty years before.

In 1911 a hall adjacent to the Church was built, and it is now used on Sundays for the "kindergarten" class in connection with the Sunday-school.

The work in the Sunday-school is very satisfactory, and the attendance maintains a good average. It is held in the morning before the regular service, and the children take a great interest in it.

Regular contributions are made annually to the Home and Foreign Mission work of our Churches, and the cost of trap hire for the supply of the services and other expenses are met by the ordinary revenue of the Church.

During the last twenty-five years the hand of death has been busy in our midst. Among those who have been called to higher service are—Mr. and Mrs. Klose,

Mr. and Mrs. Partridge, Mr. and Mrs. Sauerbier, Mr. Appleton, and Mr. and Mrs. Mason. These brothers and sisters have left memories in the Church which will be cherished for many years to come.

Morphett Vale (population—township, 64; district, 685; 15½ miles from Adelaide; places of worship, three). Here we have lost our standing, as in some other cases. A Union chapel was built in the earlier days, where the Rev. Ed. Baker ministered in conjunction with Happy Valley. The people being desirous of forming a Congregational Church, invited the Rev. D. Badger to the pastorate, who was ordained to the ministry of the Word in that place, the Revs. R. W. Newland, Ch. Hall, F. W. Cox, and John Hotham taking part. He took the charge in 1863, and discharged its duties with the energy and success that would be expected by those who know him. He left in 1866, in consequence of changed views on the subject of baptism, and went to Victoria. Since that time service has been discontinued by the Congregational body, as the place is supplied with religious ministrations, at least up to its full needs.

Macclesfield (population, 227; houses, 48: places of worship, 5; 27 miles south-east of Adelaide).

In the early days of the colony several of the members of the mother Church in Adelaide removed to the neighbourhood among the first settlers. They felt the importance of the apostolic injunction, "Not to forsake the assembling of themselves together," and met together in the building now called the "Old Brewery." In the year 1844 the Rev. J. B. Austin arrived from England, where he had exercised the Christian ministry at the chapel at Nun Green, Peckham, at which place

he was ordained. Mr. Austin came to occupy a considerable estate called "Lashbrooke," near Macclesfield, where for many years he carried on the usual business of a country gentleman. He carried on public worship in the brewery until it was felt that a place of worship must be built, which was soon accomplished in the erection of a humble house of gum slabs, holding about 50 people. The land was the generous gift of Robert Davenport, Esq., J.P., and the place was duly transferred to the Congregational body.

In the year 1848, by a vigorous effort the present substantial church was built, capable of seating 150 people. Mr. Austin continued his ministry till 1857, when the friends at Mount Barker, desiring to have a Congregational place of worship, invited Mr. Austin to help them by his services. The Rev. S. L. Harris took charge of Macclesfield during the attempt to establish Congregational worship at Mount Barker. We say "attempt" for the movement ended in failure, and Mr. Austin returned to his former work at Macclesfield in about two years, retaining his position as pastor there till 1876, when he retired into private life after 32 years' service. Mr. Austin was a man of extensive reading and considerable general acquirements—literary and scientific—with also a considerable knowledge of medicine, which was very useful to the neighbourhood. He died at a very advanced age in January, 1882, and was buried in Mitcham cemetery. After his withdrawal from the ministry the lay preachers from Adelaide conducted the services there with acceptance until the close of 1879, when the Rev. J. C. McMichael was called to the pastorate, which he exercised with great acceptance for four years, and during his ministry a vestry was built at the back and a porch in front of

the church. The land also was enclosed and planted. After Mr. McMichael's retirement services were regularly maintained by the Messrs. Robert and E. D. Davenport, of Battunga, the congregation numbering from 20 to 30, while the Rev. S. L. Harris occasionally administered the Lord's supper to the Church members. It should be remembered also that the low condition of things arose partly from the actual declension of population, and partly from the fact that there is a considerable Roman Catholic population in and around the place.

There is little to report in the way of progress during the last 25 years, as during the whole of that period the Church has been practically without a pastor. It is due to the whole-hearted service of Mr. Ernest Davenport and his devoted family that the Church has been able to maintain its position against great difficulties. In 1903 Mr. Williams, of the Parkin Mission, took charge of the work for two years, and ably assisted by Mrs. Williams, did an effective work. But, although the people had only to raise £70 per annum, the financial strain was too great, and the arrangement terminated.

In 1901 the Rev. John Beukers, now of Western Australia, was the minister for one year, and of two other causes. Services also were rendered for a time by the late Rev. Thomas Kyte, who paid a quarterly visit. In 1908 Mr. McIntyre, then Presbyterian minister of Mount Barker, undertook a fortnightly service for a year.

The Sunday-school work is carried on largely by Miss Dorothea Davenport, who is enthusiastic in her work among the children.

Mount Barker (population, 1,000; houses, 260; places of worship, six; 21 miles from Adelaide).—As we have already mentioned services at this place, it will be as well to complete the story of our efforts there. While the Rev. J. B. Austin was carrying on service at Mount Barker, the Rev. Mark Dixon arrived from England for service in South Australia. Under the direction of the Congregational Union he went to Mount Barker, as it was understood the way was quite open, and he carried on the work for a year or two, when he joined the Presbyterian body, and shortly afterwards left the colony for Victoria. A place of worship was partly erected in the town, but the roofless walls remained for many years a standing reproach to some one. All the services we ever held there were conducted in the workshop of a good friend who lent us the place for the sake of the cause.

For the building mentioned above Mr. Thomas Good gave the land. Some time during 1858 the building was begun. There was a good gathering, at the laying of the foundation-stone, of friends from Adelaide, at which were Mr. C. Hope Harris and his father. The *Register* of August 28, 1858, has the following paragraph:—"The affairs of the Congregationalists are somewhat out of joint in this place, as a few months ago the foundation-stone was laid for a church to an artistic and somewhat costly design. But when the walls were almost completed the building was abandoned owing to difference of opinion among the Building Committee and the difficulty of realising financial promises."

Mr. Good, who gave the land, was the contributor of practically all the money that was raised. In 1885 or 1886 he applied to the Union for the land to be transferred back to him. The Union had no power to do this, but consented to its sale by auction on Mr. Good's behalf.

Coromandel Valley (nine and a-half miles from Adelaide).—The place was named, not after the Coromandel coast in India, but after a ship of that name arriving in the early days, some of whose sailors ran away and took up their abode in the place. By the instrumentality of the Rev. T. Q. Stow, the Rev. C. D. Watt was settled there as pastor, but he left in 1858, and there has been no Congregational worship since.

Mr. C. H. Harris supplies the following:—

"The early settlers in Coromandel took possession of their land in 1840, and a few years after Congregational services were conducted by lay preachers in Mr. Gill's house near the Sturt, now occupied by Mr. Cook.

"The chief supporters were Messrs. Matthews, Umpherstone, Bartlett, Horner, and Hunt. The Rev. Edward Baker, of Morphett Vale, conducting service once a month. According to a printed report drawn up by Mr. J. T. Shawyer in 1855, it appears that Coromandel became one of the Home Mission stations in 1851. Shortly after this the Rev. C. D. Watt recently arrived from Demarara, settled there as pastor and schoolmaster, and lived in the house now occupied by Mr. Watchman.

"The building where the services were held was erected by the residents for a chapel and district school, on land given by Mr. Matthews, now the cemetery.

Mr. Watt conducted service one part of the Sunday and the Wesleyans the other part until they moved further down the valley to Mr. Shepley's house.

"On the opening day there was grand singing, when Messrs. Chinner, Daniels, and Burford came from Adelaide to assist. The singing usually was led by Messrs. G. Darby, G. Grossman, and T. Matthews performing on the violin, flute, and violincello respectively.

"This little chapel has long ago disappeared, and the site is occupied by the graves of those who once worshipped there."

BRIGHTON (population, 850; houses, 205; places of worship, two; 10 miles south of Adelaide).—In 1843 a place of worship was opened on the Union principle, to be used by various denominations, the morning service being reserved to the Congregational body, Mr. William Giles and Mr. J. J. Barclay being the preachers. This appears to have continued for some years, with the addition of services at Glenelg, carried on in connection with Brighton. We observe in the public records that the Rev. W. Nicholls is named as pastor of both places in 1856-7, when the name of the Rev. J. Kelsey appears as pastor in 1858, and continues till 1862. Since that time the place of worship has passed out of use, and being subsequently pulled down, the land has been reserved as a burial ground.

EDWARDSTOWN (five miles from Adelaide).—Religious service was held in Mr. Fabian's schoolroom for many years by the agents of the Home Missionary Society and others, the Rev. F. W. Cox taking a week-night service there from 1859 to 1861, about which time the services were discontinued.

Glenelg (population, 2,724; houses, 709: six and a-half miles from Adelaide).—In September, 1847, public worship by the Congregationalists was begun in the house of Mr. J. J. Barclay. Not many weeks passed before the number assembling became so great as to move the residents to take steps for the erection of a house for the worship of God, which was soon effected by the energy with which it was taken up by the people. A piece of land was given for a site, on which before the year was out a small and very plain building was erected without a penny of debt, and in which the Rev. T. Q. Stow preached the first sermon in December the same year. The same devoted men who had maintained the services in the private house continued to supply the place for the next two years, Messrs. Giles and Barclay taking alternate Sundays. The next step in the history of the place was the ordination of the Rev. Chas. Hall as the first stated minister of Glenelg. He accepted the office in June, 1849, the ordination following soon after, Mr. Stow, of course, taking the principal part. On Mr. Hall's leaving, about a year after, the two lay preachers before-named again took the services, until the place came under the charge of the Rev. W. Nicholls, during 1856 and 1857. After this Glenelg was placed on the preaching plan of the Home Missionary Society in Adelaide, and regularly supplied by its agents. In the early part of the year 1858 the Rev. Chas. E. Palmer arrived from England, and conducted the services at Glenelg with such marked acceptance that it was the commencement of a new era in the history of the Church. Mr. Palmer was educated at Glasgow University, and had exercised his ministry at Warrington previous to leaving England. He was a preacher of great oratorical power,

and so deeply impressed the people of Glenelg that crowds attended, and filled the little place to overflowing. Among the hearers might be seen occasionally the stalwart form of the Governor, Sir Richard Graves MacDonnell, sometimes only just able to get inside the doorway. At that time "Government Cottage," Glenelg, was the only out-of-town residence of viceroyalty. This state of things was not tolerable for long, and in April, 1859, the foundation of the second Congregational sanctuary was laid, and the place opened, though in an unfinished condition, in December the same year. Glenelg was at this time rapidly growing in population and in wealth, and was claiming for itself what was not more than its due—to be the premier watering place of the colony—a position which it has maintained hitherto, rival claimants notwithstanding. Mr. Palmer's views of Church order undergoing a change, he conferred with Bishop Short, and in 1861 he returned to England, and was, after the usual period of silence, received into the Church of England, where he still ministers.

The opening of the new building, we have said, was an epoch in the history of the Church, as the elegant Gothic structure in the principal street was in marked contrast with the first building, which Mr. Palmer himself said reminded him of a "packing case in a puddle," as he first saw it on a dreary day with pools of water around. The disappointment at his departure was considerable, and for the next six months the ministers of Freeman-street, in Adelaide, regularly supplied the needed service. The Rev. Chas. Manthorpe was at that time one of the ministers at the Mother Church, and his services were so acceptable to the brethren at Glenelg that he was invited to take

the oversight of them in the Lord. On receiving a regular call he entered upon his work on May 4, 1862.

Mr. Manthorpe arrived in this colony in the year 1858, having previously ministered in Newport, Essex, for some time. We have referred to his work at Happy Valley under that heading. It appeared that now his real life-work opened before him, in the providence of God, in the call to Glenelg. It was here that the special characteristics of his large-hearted and genial ministry could find fair scope. Mr. Manthorpe found the place in a low condition, the house of God unfinished, and a considerable debt weighing down its energies. Within a year the £1,300 debt was reduced by £500, while in a short time the cheerless aspect of the interior was changed by its completion and comely decoration. During the next twelve years upwards of £2,000 were expended in making the building what it eventually became, besides the erection of a manse for the minister at a cost of £1,050. Thus far we have spoken of the material things of the church, but the spiritual work was not less actively carried on. There was no Sunday-school at the beginning of Mr. Manthorpe's ministry. In 1887 there were 270 children under regular instruction, and 24 teachers. There was no Church formed, but on April 2, 1863, twelve brethren and sisters were formed into a fellowship in Christ, and there are now 213 members united in Christian profession.

The next stage in the history of this important Church is the erection of the third sanctuary, where the preaching of the Gospel and the simple ordinances of the religion of the Lord Jesus might be fittingly proclaimed and celebrated. Glenelg was growing, and the favour with which the ministry of Mr. Manthorpe was received

was growing too. In May, 1877, a Committee to consider the case being appointed, they purchased the adjoining block of land for £714. On October 27 the foundation-stone of the new church was laid by Mr. Jas. Counsell: and on September 19, 1880, the building was opened with solemn service. The Committee departed from the precedent of the second church by adopting a design Italian in character, with a lofty tower visible from afar by land and sea.

The interior is 80 feet by 50 in the clear, and is provided with sitting accommodation for 658, which can be with small expense increased to 350 more, while, if thought needful, galleries can be put up at any time. The total cost of church and land was £6,900, of which the sum of £3,500 remains to be liquidated. A new organ was put up in the church costing £600, of which £250 had still to be raised.

During the 25 years since the close of Mr. Cox's record the population of Glenelg has increased to 5,100. There are 1,031 houses in the town, and 10 places of public worship. In "An Historical Sketch of Glenelg Congregational Church," prepared by Mr. H. C. Talbot, and which he has kindly made available to us, he points out that in Glenelg up to 1852 the only church was our own. "Up to this time all denominations had worshipped in the little church, but in May, 1852, a building was erected by friends of the Church of England. It was in a very unfinished state, having calico windows and mother earth for a floor. Bishop Short preached the opening sermon."

The names of William Giles and J. J. Barclay having been mentioned by Mr. Cox, the following information,

gathered from Mr. Talbot's sketch, will be interesting to our readers :—

"William Giles, one of the Pilgrim Fathers of this State, arrived in October, 1837, and was appointed a special magistrate by Governor Hindmarsh in 1838.

"In 1841, on the retirement of Mr. D. McLaren, the father of Dr. Alexander McLaren, Mr. Giles became manager of the South Australian Land Co., retaining the position until 1861, when he retired. . . . . Besides the little Brighton and Glenelg Churches, Mr. Giles took his share in supplying the following places :— Mitcham, Enfield, Morphett Vale, Happy Valley, Houghton, Shipley, Edwardstown, Glen Osmond, Port, and Alberton. When he went to reside at Glenelg he took the larger number of services at that place, leaving his colleague, Mr. Barclay, to take the more distant stations. He died at his residence, 'Beaumont,' on the 11th May, 1862, aged 70 years, and was buried in the Clayton Church Cemetery, Kensington."

"John James Barclay, another of the Pilgrim Fathers of the State, came from the Silver-street Chapel, London, with his wife, arriving in October, 1837, by the 'Catharine Stewart Forbes,' being deputed by the British and Foreign Seamen's Society to open a branch in South Australia.

"Mr. and Mrs. Barclay were two of the 11 to sign the compact at a meeting held in a tent provided by the Colonial Missionary Society on the 19th December, 1837, upon acre No. 5, Adelaide, in North-terrace. Forming themselves into a Christian Church, receiving each other in the Lord with affection and confidence, and intending by Divine help to walk consistently with the important and delightful relations into which we now enter.' . . . . For the 30 years Mr.

Barclay lived in this State, he laboured unceasingly in the service of the Master, and those who had the privilege of knowing him personally, realised what a debt the Congregational Church owes to him.

"He fell asleep in Adelaide on May 21, 1867, in his 58th year, and was at the time of his death a deacon of the Hindmarsh-square Church. He was buried in the West-terrace Cemetery."

We also note in the Sketch the Rev. C. Manthorpe, who became minister of the Church in 1863, was elected Chairman of the Union in that year.

Of the 11 original members when the Church was first regularly formed, the only two surviving are Mrs. Manthorpe and Mrs. Counsell.

James Counsell and William Johnstone were the first deacons.

In May, 1887, Mr. Manthorpe completed 25 years service, and the occasion was fittingly marked.

In 1888 the Church passed through a financial crisis, but by the munificent bequest of John Martin, of Plympton, who left to the Church £3,000, and efforts made by the people themselves, the debt was reduced in 1889 to the small sum of £900.

In March, 1891, Mr. Manthorpe was appointed a representative of the Union, with Mr. Kirby, to attend the meetings of the Congregational Council in London, and before leaving was presented with a testimonial. During the absence of the minister the pulpit was supplied by the Rev. R. Mackay, of London. On the 26th March, 1893, Mr. Manthorpe terminated his ministry at Glenelg to the great sorrow of the people he had taught so faithfully in things spiritual. A year or two later he accepted a call to the Parkside Church, now known as Manthorpe Memorial. Soon after this

his health began to fail. At the opening of the new Church on December 4, 1898, he was seized with illness, and he died two days later.

On March 24 two memorial windows and a marble tablet were placed in the Church in loving memory of the late Charles Manthorpe.

The windows unveiled by Miss Manthorpe bear this inscription:—

"TO THE GLORY OF GOD
and memory of Charles Manthorpe.
Blessed are the dead who die in the Lord.
He shall receive the crown of life."

And the tablet unveiled by F. W. Cox—

"This stone is erected by a grateful people in loving memory of the Rev. Charles Manthorpe, Pastor of this Church from May, 1862, to April, 1893. Born March 31st, 1836, died December 6, 1898. I will give you pastors according to my heart, who shall feed you with knowledge and understanding. March, 1900."

The Rev. George Rayner, who for eleven years had been the rarely gifted and highly esteemed minister of the Congregational Church at Homebush, Sydney, in response to an invitation, at once unanimous and pressing, entered upon the pastorate on December 9, 1894. Eloquent and intense in his preaching, with a fine discernment in exposition, tenderly solicitous as a pastor, Mr. Rayner has won the affection of the entire church.

During the period of Mr. Rayner's ministry at Glenelg spiritual vigour and generous impulses have proceeded side by side. In an especial degree has the whole-hearted and effective work of the teachers been witnessed to by the new life frequently introduced into the Church from the Sunday-school.

Mr. Rayner has during the time he has been at Glenelg given generously of his distinguished ability and rare gifts to the services of our churches at large.

He occupied the chair of the Union for the year 1899-1900. At a time when we were in need of an official of tact and able to inspire with a magnetic personality, Mr. Rayner willingly allowed himself to be nominated as Secretary of the Union, and he did not a little to guide our affairs at a critical time in our history. He occupied this office for four years in the period 1903-1907. It was largely due to his enthusiasm that the S.A. *Congregationalist* was launched in 1905, and he has ably conducted it as editor ever since.

The Sunday-school has been from time to time, more or less closely connected with such organizations as the Young Christians' Union, the Society of Christian Endeavour, Bible Classes, the Young Men's Class, and with the present institution, the Young People's Guild. All of these, with the hearty and consistent support of the Church and congregation, have made their influence felt for good, and have greatly helped and encouraged the officers and teachers in their work.

No reference to the earlier years of the Sunday-school would be complete without a grateful and loving tribute to the work and memory of the late Mr. Frederick Caterer and the late Mr. James Liddle. The former was an indefatigable superintendent for a long period, the latter an earnest worker and Superintendent of a morning school for years. Messrs. H. D. Gell, W. Herbert Phillipps, and W. Storrie have been Superintendents in later years: the present occupant of the office being Mr. H. D. Gell, who is supported by an efficient staff of officers and teachers.

Of these Mr. W. Storrie was accidentally drowned on December 24, 1909, while bathing. A sorrowful people erected a memorial.

Through the energy and financial help of Mr. Phillipps new class-rooms were built.

Section II.—Adelaide.

Having thus dealt with the Churches south and east of Adelaide, we proceed next to those of Adelaide itself and its suburbs not included in our previous notices. First of these is

Hindmarsh-square Church—The old mother Church under the care of the Rev. T. Q. Stow, was not without its troubles and anxieties. As the result, two of the deacons—the Hon. W. Peacock and Mr. J. J. Barclay—quitted the fellowship of Freeman-street chapel, feeling that there was room enough for a second Church in the city. Mr. Peacock, being a man of considerable wealth, which he had gained in business in the city, built at his own expense a place of worship in a street off Rundle-street, which was opened for worship in June, 1851, the Revs. M. H. Hodge, of Port Adelaide, and George Stonehouse, the Baptist minister of Lefevre-terrace, North Adelaide, taking part in the services. The Rev. J. Haynes, who had arrived in Adelaide in the previous year, was called to the pastorate, and a congregation was soon gathered. Mr. Stow, with a largeness of heart not always seen in ministers who have occupied a leading position in a neighbourhood, announced to his people that now, if any of them were dissatisfied with their present position, they might find a new spiritual home at the new place. Several of them acted on this suggestion then and afterwards, by joining the new Ebenezer Chapel. Very soon after the gold diggings were discovered in Victoria, and the immediate result was the outflow of the male population becoming so great that it was a rare thing to see grown and active men in Adelaide. A story is told of that strange eventful time that children on the doorways looking

out into the street would cry, "Mother, here is a *man!*" Consequently in this, as in some other cases, the place of worship was shut, minister and people alike migrating to the expected El Dorado in Victoria. In June, 1853, the Rev. John Hotham, of whose history and character notice has been taken before, arrived, and was invited to supply the pulpit for a year, subject to the approval of the Church, should one be formed. The offer being accepted, the place was re-opened on July 24, 1853, with special services, and the Church re-formed on the sixth of the following September, when 20 Christian people united themselves in Church fellowship, of whom only one was on the Church roll in 1887. On the 30th May, 1855, Mr. Hotham resigned his pastorate, as his desire was to engage in farming. He preached his farewell sermon on November 17 of the same year, and was immediately followed by the Rev. Ed. Dewhirst, who had come round from Victoria about that time. Mr. Dewhirst was formally called to the pastorate in January, 1856, but resigned his position in January, 1857, in consequence of his adoption of Baptist views. Mr. Dewhirst has for many years occupied the important post of Chief Inspector of Schools in the colony. Mr. Stow then took the general oversight of the Church, frequently supplying the pulpit himself.

The next stage in the Church's history was the call of the Rev. F. W. Cox to the pastorate. He arrived in the colony on November 13, 1857, and immediately entered upon the work at Ebenezer, being called to the pastorate at the end of three months from that date. He remained in that position for 40 years, living in unbroken harmony and affection with the people. Previous to his arrival here he had ministered

for several years in the town of Market-Weighton, Yorkshire, where he left a people with whom he maintained constant correspondence up to the time of his death.

In the year 1860 the question of a new place of worship, more suitable to the growing population, was discussed at a Church meeting, when the Hon. W. Peacock promised to give pound for pound on all the money raised during the next year. The challenge was accepted, and the sum of £1,030 11/8 was collected, which Mr. Peacock doubled, and to which Mr. Thos. Graves gave £50 17 9, being 10 per cent on the amount. The tender of Messrs. English & Brown was accepted, being £3,094 for the church and £565 for the schoolroom, Mr. Geo. Abbot being the architect. The building was opened on September 5, 1862. The style is modified Byzantine, and the ground floor 70 x 50 feet. The place could easily be seated for 600 people, the present number of seats being 450. The land itself cost £600. The opening services began on Friday with a service, at which the Rev. Js. Jefferis preached from John iv. 23. On Sunday the Rev. F. W. Cox preached from Haggai ii 9—"The glory of the latter house shall be greater than of the former, saith the Lord of Hosts; and in this place will I give peace, saith the Lord of Hosts." A very refreshing communion season followed, in which brethren from other Churches joined. The Rev. Ch. Manthorpe preached in the afternoon from 2 Cor. iii. 10, and the Rev. C. W. Evan, B.A., in the evening from Matt. iv. 4—"Man shall not live by bread alone," &c. The whole services were closed by a tea meeting on September 11, in White's Room, of which 830 persons partook, and an enthusiastic public meeting after. The collections were—On the

Friday £35, on Sunday £54 7/6, and on Monday £35; total £124 7/6. Besides which a sale of goods was held on Thursday, September 10, which realised £351 3/11, thus making a grand total of £495 11/5 during the three days. The whole services were a season of great spiritual refreshment. Since that time there has been little to record. Whether the proverb of the blessedness of the nation that has no history will apply to Churches also we will neither affirm nor deny. There has been a doubling of Sunday-school accommodation by placing an upper story to the old room at a cost of about £1,000, from which it is hoped to remove the remaining debt during the currency of the Jubilee year.

For years the congregation continued large, and the minister exerted a wide and beneficent influence, being helped in this respect by his wife—a daughter of the late Mr. Richard Aldersey, of Noarlunga—whom he married in 1863. One of the pastor's daughters—the late Miss Lois Cox—was the first lady missionary to go from Australia to India. She established at Salem, on behalf of the London Missionary Society, an orphanage afterwards known as the Lois Cox Home. Mr. Cox resigned from the pastorate when he reached his eightieth year, in 1897, and lived in retirement for seven years before his decease on March 29, 1904. His widow and youngest daughter still reside in Wakefield-street, and take a warm interest in Church affairs.

In ready response to a request of ours, Mr. Bernard Serymgour has committed to writing the following appreciation of Mr. Cox's ministry:—

"'In loving memory of Francis William Cox, who

was for 40 years the pastor of this Church.' So runs the inscription on the memorial tablet erected in our Church.

For the greater portion of that time the writer was privileged to sit under his ministry.

In looking back and trying to summarise the impression of his life left on my mind, the first outstanding feature is that from earliest days there came from the apparently stern exterior glimpses of a tender, sympathetic heart within, and as one grew older and learned to appreciate more and to discern better, closer contact showed how true the judgment of earlier years had been, only the heart was infinitely tenderer than we had imagined.

The next thing, and perhaps it was the dominant note of his life, was his unswerving loyalty to duty. There should be no sparing of self, he thought, when duty called. If a thing was the right thing to do it must be done at all costs. And what he practised in this respect himself he was continually enforcing in his pulpit utterances. At times his strong sense of right made him appear hard and unyielding, but, looking back, it can be seen how that finely tempered conscience would have no half measures: a thing was right or it was wrong. If right, it must be done, and if one had done wrong he must make all the reparation possible, and be careful never to repeat the action.

For a man who was in some respects conservative, he approached Scriptural truths with a wonderfully open mind, and his whole attitude seemed to exemplify what was in the mind of the Rev. John Robinson who, in his farewell address to the Pilgrim Fathers before they embarked for the New World, said: 'For I am verily persuaded, the Lord has more truth yet

to break from His Holy Word: I beseech you to remember, it is an article of your Church Covenant that ye be ready to receive whatever truth shall be made known to you from the written Word of God.' There was, therefore, no narrowness in his teaching, nothing of bigotry, but more and more an unfolding of the Fatherhood of God and his wonderful love to His children.

Then what a vast store of knowledge was his! 'All put away,' as someone once said, 'in little drawers, each drawer neatly labelled and ready for use when required.' There seemed to be no subject with which he was unfamiliar, and it was a great pleasure to have to consult him on various topics and find how in a few minutes he could pour out a stream of concise information which would otherwise have taken hours to collect. The amount of reading which he did was tremendous; he always seemed to have advance copies of the latest books. He had the ability to digest and make his own at once all that was worth retaining.

In all things he was a man of method, everything had an appointed time. In Church matters all was carried on strictly in accord with Congregational usages. He kept records of every Deacon's meeting, and, being one of Isaac Pitman's first pupils, the notes were often taken in shorthand.

You never found him rushing to church just in time for the service; at least a quarter of an hour before the time of starting he could always be found in his vestry. There was a quiet orderliness about him which was part of his very nature.

The early records of Congregationalism show what a valiant champion for religious freedom he was in the young days of this State. State control of religion in

any form was intolerable to him, and it is largely owing to his wise foresight and that of his contemporaries that we enjoy the religious freedom which is ours to-day.

Congregationalism in this State has no name which stands higher than that of Francis William Cox, and, while in our youthful days he earned our respect and esteem, when we were privileged to come into closer touch with the inner man, we learned to love him."

Mr. Cox was succeeded by the Rev. S. Lenton, who held the pastorate until near the end of 1904. The Rev. Henry Gainford took over the reins of government on the New Year's Day following, and with a view to making the services and meetings more attractive—the population having largely migrated to the suburbs—ran the Church on "institutional" lines with varying success. When he accepted a call to the Carlton Church, Victoria, the pastorate of Hindmarsh-square was offered to, and accepted by, the Rev. J. T. Huston. The new minister is a young man, full of energy and of a desire to accomplish something for the benefit of his fellows. He makes a special appeal to young men, and invites them freely to discuss with him their doubts and difficulties. His work is being carried on upon broad lines, and with a recognition that in a large degree mental and bodily vigour and strength of soul may often be closely related terms. He has thrown open his library for the use of his congregation in the Guild room, and by means of classes and lectures on biblical, economic, and popular subjects, is gradually making his influence felt in many other ways besides through his pulpit utterances.

Halifax-street Schoolroom and Preaching Station.—The pastor and people of Stow Memorial Church,

seeing the need of evangelistic work in this portion of the city, moved in the matter in 1874, but delays took place from various causes, so that the building was not opened until September 15, 1878, when it appeared that £589 6/11 had been collected, and that £548 more were required to complete the building.

The services carried on in the place have been in the fullest measure successful in doing good to both the younger and older portion of the population. Mr. Grayson's energetic labours in the school have been highly valued. The preaching service on the Lord's Day is sustained by the Lay Preachers' Association.

It is now 38 years since this work was inaugurated, and during the whole of the time Mr. Laurence Grayson has been identified with it. He has been Superintendent of the school from its inception, and is really the pastor of the Church. He is held in great affection by the people, and it must be very gratifying to our friend, who has also for many years been a deacon of Stow Memorial Church, that God has so richly blessed his life's work. Mr. Grayson has had the good fortune to have associated with him in his work one of his three daughters ever since they were old enough to teach. As each has been compelled to relinquish her task a sister has been found to carry it on. Mrs. Robert Hogarth and Mrs. Allan Edwards were teachers at Halifax-street up to the time of their marriage, and now Miss May Grayson is the devoted leader of the kindergarten, which is largely attended and beautifully conducted.

The Misses Burgess and Grayson conduct a most successful Girls' Club, and a Mothers' Meeting, which has been the means of great good for many years, is

led by Mesdames Bakewell and Holder.

The pulpit is supplied by the students of Parkin College.

North Adelaide Church.—For years previous to any steps being taken North Adelaide had attained to dimensions that rendered it desirable that a Congregational Church should be established there. On August 15, 1859, the desire took shape in a public meeting in the Temperance Hall, Tynte-street, when it was moved by the Rev. F. W. Cox, and seconded by Mr. R. A. Tarlton—"That this meeting considers it desirable to take measures without delay to secure the erection of the intended Congregational Church." At this meeting the Rev. J. Jefferis M.A., LL.B., was present, and moved the following resolution, which Mr. Thos. Graves seconded:—"That the following gentlemen be requested to take the oversight of affairs as a Committee of Management:—Rev. T. Q. Stow, Rev. J. Jefferis, Hon. Capt. Bagot, Messrs. MacGeorge, G. Shaw, E. B. W. Glandfield, Manoah Morris, A. Hay, M.P., D. Kekwick, R. G. Bowen, Henry Giles, R. Stuckey, Thos. Graves, W. H. Beaney, R. A. Tarlton, Wenlock, C. Fisher, R. Nairne, R. Milne, J. M. Linklaker, Chas. Todd. Robert Tod, J. Whinham, G. Crawley, W. Johnstone, W. Townsend, M.P., Jas. Lueking, Jno. Richardson, J. Harrington, T. Barlow, and E. A. Schroeder."

Of this Committee the only members identified with the Church in 1887 were Messrs. Kekwick and Beaney. The Committee appear to have thrown an untiring amount of energy and enthusiasm into the project. They canvassed the colony for subscriptions, and they appealed to friends beyond the seas. So successful were they that in the course of two years and

a quarter they managed to collect the large sum of £4,751 ; and among the notable contributors are the names of the late Sir Richard MacDonnell, Governor of the colony, the late Sir Titus Salt, of Saltaire, Yorkshire, the late Mr. Hopkins, of Hobart, and the late Mr. G. F. Angas.

The decision of the Committee was that the church should be of the Grecian or Greco-Italian style of architecture, and that its total cost should not exceed £3,500. The former provision was strictly adhered to, but we all know how the limits as to cost have been exceeded, for the sum expended from first to last on the church and its adjuncts is not short of £16,000 to £18,000.

The Church was formed on October 20, 1859, when 52 members entered into Christian fellowship, of whom Mr. and Mrs. Kekwick, Mr. Frost, Mrs. Robert Tod Mrs. Wicker, Mr. and Mrs. George Newman, Mr. George Robertson, Miss Wilson, and Mrs. Moyses were still associated with the Church as members when this record was written. On December 2 the Revs. Js. Jefferis received the formal call to take the oversight in the Lord of the new Church, which he accepted. Worship was carried on in the Temperance Hall, Tynte-street, until the present building was erected.

The Rev. Js. Jefferis came to this colony under advice of his physicians in England, a change of climate being absolutely necessary for the maintenance of any fair measure of health. He was educated at New College London, and took degrees at the London University. After leaving College he was about to settle as pastor over the Church at Saltaire, then worshipping in the beautiful and costly sanctuary erected by Sir Titus Salt

for the use of the officers and workpeople in that wonderful creation of his enterprise and skill—Saltaire. Here, and at once, the hand of God pointed in another direction. God had a great work for his servant to do in these new lands, and we are reminded of the Apostle Paul and his companions—"They assayed to go into Bithynia; and the Spirit of Jesus suffered them not" (R.V.). Coming, therefore, to South Australia, he found a place preparing for him in the good providence of God, and we hesitate not to say He equally prepared His servant for the work. Mr. Jefferis' qualities for a locality where so many young men dwelt were unique; for while he had the hearty buoyancy of youth, he had great practical wisdom, with a power of setting others to work, and keeping them at it. His style of preaching also was generally attractive and impressive. No wonder, then, that the people speedily emerged from the dulness and straitness of the hall into a new and beautiful structure, admirably placed within view of the whole city. In May, 1860, a Bible-class was flourishing with 38 members, which was subsequently expanded into a Young Men's Society, which rapidly became the principal one in the city, and formed one of the most noticeable features of the North Adelaide organization. The foundation-stone of the new church was laid by the Rev. T. Q. Stow on May 15, 1860, £500 being placed in various sums thereupon during the service. On the 1st of May the same year the first deacons were appointed, being Messrs. Thos. Frost, D. Kekwick, Robert Milne, M. Morris, and R. A. Tarlton. The new church was opened with fitting services on Friday, February 22, 1861, but was at the time in an unfinished state both inside and out. The Rev. T. Q. Stow preached on 1 Kings viii. 11, "The

glory of the Lord filled the house," and Ezek. xliii. 5, "I will fill this house with glory." On the following Lord's day the Rev. W. Harcus conducted the morning service, and preached from Psalm xlviii. 12-13, "Walk about Zion, and go round about her: tell the towers thereof," &c., Mr. Jefferis himself taking the evening service. The collections amounted to £220 at the services. The auspicious circumstances of the opening have been verified by the history of the Church all through, though its career has not been unclouded.

About two years after the opening Mr. Jefferis received an invitation to the pastorate of the Congregational Church, Pitt-street, Sydney, but to the great joy of his people he declined it. It was not till the year 1870 that the building was actually completed, by the erection of the tower and dome, and finishing the walls inside and out, so as to bring out its fine proportions. The style is Venetian-Ionic, with interior dimensions as follows:—92 ft. by 49 ft. 6 in.; height, 28 ft. Sittings on the ground floor, 600; in the gallery, 200. In the basement are fine schoolrooms and other apartments for the service of the Church, such as vestry, kitchen, &c. Some of these have been now superseded by the noble pile of buildings, consisting of vestry, lecture hall, and other apartments in the rear of the church, making the whole one of the best equipped places for all Church purposes in the colonies. In 1877 Mr. Jefferis had another call to Pitt-street, Sydney, and felt it his duty to accept it, to the great sorrow not only of the Church and congregation, but of the people of Adelaide in general. A very noble presentation of plate was made to him before his leaving, the funds for which were gathered from various classes and creeds, showing how widely he was respected. Thus

after 17 years of fruitful work the pastorate was left vacant.

The Rev. Osric Copland succeeded Mr. Jefferis in July, 1877, and during his pastorate the above-mentioned lecture hall and other buildings were erected. Mr. Copland was educated at Cheshunt College, and previous to his coming to South Australia he had been labouring in the eastern colonies, more or less intermittently, in consequence of weakness of health. Now, restored to vigour, he was ready to enter upon regular pastoral work, even in a case presenting such demands for hard work as that of North Adelaide. For seven years he did his Master's work with all fidelity, and with the growing respect and affection of those who knew him. After that circumstances arose which led to the severance of the tie that had bound together pastor and people. In 1884 Mr. Copland removed to Victoria, where he now labours as the pastor of the Congregational Church, Prahran, with great success and acceptance. For 15 months the Church remained without a stated minister, until in September, 1885, the Rev. Samuel Hebditch arrived from England to take the oversight of the Church. Mr. Hebditch was a Highbury student, and in 1848 began his ministry of the Word, which he exercised in Woolwich, and for some years in Bristol, and subsequently at Clapton Park, London, where he had a prominent position in the London ministry. Removing, for reasons of ill-health in his family, to Australia, he took a year's service in Collins-street Congregational Church, Melbourne, in 1880. Thus he became known to the Churches in this hemisphere, and so favorably, that an invitation was sent to him from the North Adelaide people to become their pastor, which he

accepted, and began his ministry in September, 1885. His large experience of life, and his matured wisdom made him a power for real usefulness in the Church over which he presided; and all the institutions of North Adelaide Church were well sustained under his able ministry. During the 28 years of the Church's history between 700 and 800 members were admitted to fellowship, of whom about 250 were communicants in 1887, while 7,000 children and 250 teachers were entered on the Sunday-school roll during the same time.

The ministrations of Mr. Hebditch were marked by the most devoted piety. Love unfeigned, born of the Spirit of Christ illuminated his character, and was revealed in his conduct. He laboured for souls as one that must give an account. After serving faithfully for three years he was compelled to resign on account of ill-health The shadow of death was upon him. A fortnight later, before his resignation took effect, he passed into the presence of his Lord. His memory is fragrant still.

The vacant pastorate was filled a year later in 1889 by the Rev. Frederic Hastings. He zealously and faithfully served the Church during a short but strenuous career. He was an able lecturer and public speaker, and contended vigorously for the principles on which the Church was founded. He resigned in November, 1893, and returned to London, where he still exercises the office of the Christian ministry.

In January, 1894, Dr. Jefferis, then pastor of Belgrave Church, Torquay, was invited by telegram to

resume his old pastorate. He accepted the invitation and arrived from England in May, 1895. Thenceforward for seven years work went steadily on. The church was renovated at a cost of £500. Two friends provided new gas pendants. The young men decorated and furnished the Lecture Hall. A debt of £3,000 on the church premises was successfully grappled with. There were many additions to church fellowship. On November 16, 1899, the pastor referred to his intended retirement. He had promised five years of service, and already six had gone. He offered to remain another year on condition that a co-pastor was appointed who might become his successor. To this the church agreed, and elected the Rev. W. H. Lewis, of Ballarat, for a year. At the end of that time, on March 6, 1901, Dr. Jefferis retired, having been pastor altogether 25 years.

On the termination of Dr. Jefferis' second pastorate a great farewell meeting was held in the church. The Rev. G. Rayner, of Glenelg, paid an eloquent tribute to the ministry of this great man. He recalled how Dr. Jefferis had exercised for half a century nearly a mighty influence in the Southern Hemisphere. He had ever been an older brother among the younger ministers, and was the first to encourage one when he recognised a good bit of work had been done. Mr. Rayner concluded his tribute with the pathetic words: "My father, my father, the Chariot of Israel and the horsemen thereof." Reference was also made to that gentle lady whose gracious influence in the home, and devoted ministry in Sydney and this city to women and children had been a great source of strength to her husband's work. She had ever been the friend of the poor, and made the lot of every one coming in

contact with her happier through a generous friendship and unbounded hospitality.

Happily Dr. and Mrs. Jefferis still reside amongst us enjoying the measure of peace and rest they both so richly deserve. They still help on our common work in every way possible to them. The doctor's voice is heard frequently in our assemblies and pulpits with unabated vigour, and he continues to move audiences with that spiritual power and intellectual massiveness always characteristic of his public utterance.

Mr. Lewis was chosen to fill his place. The ministry of Mr. Lewis was marked with great devotedness. His preaching was full of fervour. The sacred eloquence which is characteristic of our Welsh brethren was most manifest in him. He served the Church faithfully for five years, resigning his post on February 1, 1905. Mr. Lewis has been for some years the minister of the leading Congregational Church in Brisbane.

His friends in this State hear gladly of his good work and strong ministry in the Northern capital.

For two years and four months the church remained without a pastor. On May 29, 1907, the Rev. A. E. Gifford of Malvern, Victoria, responded favorably to an invitation, and in August commenced his pastorate. He is with us still, full of zeal and activity in the Master's cause. Numbers of earnest and thoughtful young men have been attracted to his ministry. His week-day classes for the study of Biblical history have been largely attended. The Mission at Lower North Adelaide has been joined more closely to the Mother Church. The Sunday-school has been reorganised and bids fair to be one of the best in the city.

Mr. Gifford is particularly a young people's minister. Under his teaching a large number of them are having their minds opened to the broader issues of the Christian life, and are "learning to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that they may be filled with all the fullness of God."

Our brother is a force in the social life of the community, and has already won a place for himself in the esteem of all the brethren on account of his theological learning, his wise statesmanship, and his unswerving devotion to Christian ideals.

LOWER NORTH ADELAIDE.—During the pastorate of the Rev. J. Jefferis, the abundant energy of the people found an outlet in what was then called Irishtown, but now known as Lower North Adelaide. Here a place was built in 1886, and religious worship and a Sunday-school have been regularly maintained to the present day.

The following account has been compiled from the Souvenir published by the Church on the occasion of its Jubilee in November, 1910 :—

In 1879 Mr. H. W. Beaney, who had been associated with the work as teacher and preacher, became Superintendent of the school. He held office until 1882, but continued in the school as leader of the Young Men's Bible Class for years later.

Concerning the work and influence of Mr. Frederick Basey, who became associated with L.N. Adelaide work as early as 1866, we can only express our gratitude to the Almighty Father for such a life of consecration and service. He so endeared himself to the people

in their homes, and was so earnest in his public utterances that he became known as the "Bishop of Lower North Adelaide." For many years he sustained, almost single-handed, the mid-week services, not only preaching, but leading the singing and even pulling the bell.

In 1882 Mr. C. F. Chennell filled the Superintendency having with him Mr. E. Saint as leader of the Young Men's Class, and Miss A. M. Beaney, now Mrs. H. Matthews, of Quorn, in charge of a fine class of young women. The two class-rooms at the rear of the church were added at this time, mainly through the energy and enthusiasm of the Young Ladies' Class. The necessary money came as a distinct answer to prayer. An important development at this period is due to Mr. Chennell's foresight. Realising that the children of the district were roaming the streets on Sunday mornings, he started a service especially for them on September 24. Mrs. L. Bevilaqua was the first organist.

Twenty-two attended, but in October their numbers had increased to 42. The influence of these services has been wide-spread. Two years later Mr. Chennell resigned office and became a teacher; Mr. S. A. Warman being elected to the leadership of the school: 143 scholars were now on the roll. House-to-house visitation and careful watchfulness of absentee scholars were prominent features at this time. Miss F. M. Beaney, now the wife of Rev. H. A. Gunter, of Tumby Bay, succeeded Mrs. Barr as leader of the Young Women's Class. The present leader of the Mothers' Mission, Mrs. Jas. Brown, has now been in office for 35 years. Fortnightly meetings are held, and two sales of clothing, &c., are conducted each year. The poverty of the

district has at times been keen, and the kindly services of the Committee have been invaluable, especially in the winter months. The faithful work of Mrs. Reedman, sen., must certainly be recorded; she has been a "mother in Israel" for 40 years, and is still ready to serve with practical sympathy any case of need.

It was in 1891 that a step was taken that was to be of untold benefit to the work. Mr. William G. Thompson, then a teacher in the parent school, was approached by the workers and requested to become their Superintendent. He consented, and was duly appointed by the Church. He brought to the task an intense love of young life, an ever-sunny disposition, and an untiring zeal in his Master's service.

In 1893 a Y.P.S.C.E. of an interdenominational character was started with nine members. Miss Helene S. Weger, who was called home in 1901, was one of the foundation members and also a faithful servant in both Church and school.

On the initiative of Mr. John T. Cain the Young Men's Guild was formed in 1890, and he was fittingly appointed chairman; later on Mr. A. Althorp was leader, and now Mr. Chas. Whiting conducts the work. Scores of young men have received mental and spiritual stimulus from this organization.

In the following year the children's service was changed into a Junior C.E. Society with Miss Sutherland as Superintendent. She still holds the office, and has over 50 boys and girls as members. Knowing the ravages caused in the district by strong drink Mr. Thompson and his co-workers conducted for several years a Temperance Society, thus disseminating a

healthy total abstinence sentiment among the children's homes. Evidences of the fine hold Mr. Thompson secured on the young people are afforded by the successful floral literary and musical competitions conducted, and the frequent social gatherings held. An efficient choir now serves the Church under the leadership of Mr. W. Knill, who for nine years has spared neither time nor energy in the interests of the singers.

Since 1905 a steady, quiet effort had been maintained in the direction of securing a more up-to-date and comfortable building, especially for the school work, the roll then showing over 200 scholars. The young men in one year aimed at and actually achieved the raising of £100 for the fund. The sudden removal of the beloved leader and organiser of all this activity on September 5, 1909, naturally cast a damper on the work for a time, but, eventually, when it was decided to make the new building a memorial to Mr. Thompson's 18 years of service, the spirits of the workers revived, and thus a distinctive feature of the Jubilee was the laying of the foundation-stone of the new church.

Mr. Thompson died on Sunday morning while on his way to conduct services at one of our Churches.

Gilberton (Thomfson Memorial Church).—The laying of the foundation-stone of this church in Park-terrace by Mrs. W. G. Thompson took place on Saturday, November 26, 1910. The Rev. A. E. Gifford presided, and Dr. Jefferis, who had begun the work 50 years before, offered the Dedicatory Prayer.

The church was formally opened for public worship on Sunday, October 20, 1911.

In connection with the opening services Mr. J. B. Anderson, in giving a lecture on "Carlyle," spoke of Mr. Thompson in these terms:—

"The late William Thompson is held in loving remembrance for the deep interest which he took in all philanthropic enterprise. The pleasant memories of his personality are cherished by all who knew him, and he is remembered as a genial friend, an honourable business man, and a Christian gentleman. May his life be to us a perpetual benediction! The broken ranks have to close up, and we who are left have to fit ourselves to fill the places rendered vacant by the relentless hand of death. This may best be done by trying to apprehend the selflessness and nobility of character of the men and women who have made righteousness the corner stone of the State's greatness. Therefore, while we mourn for our departed friends, may we realise the sacred character of the legacy bequeathed to us and endeavour to administer it with patience and devotion."

And so the story of the work at Lower North Adelaide will be continued in the history of Gilberton. It is a Branch Church, the members belonging to the fellowship of North Adelaide.

We notice with satisfaction Mr. F. Basey and his family, now living in the neighbourhood, are again associated with the church.

Medindie Church (two miles from Adelaide).—On the 30th September, 1881, Messrs. G. P. Doolette, J. M. Anderson, J. F. Conigrave, T. W. Harris, W. Creasy Harris, and J. J. Stuckey met in the Y.M.C.A. library "to consider the wisdom of commencing evangelistic services in the suburb of Medindie." Mr. Doolette

reported that a suitable piece of ground had been secured, and he had taken upon himself to call for tenders for the erection of a wooden building. It was resolved, "That the necessary steps be taken to establish a preaching station in the suburb of Medindie on the suggestion of Mr. Creasy Harris, who was encouraged by Messrs. J. M. Anderson, G. P. Doolette, and the late Rev. F. Searle in connection with the Congregational or Independent order of Churches."

On December 4, 1881, the wooden building was opened. Messrs. R. Searle and F. Basey preached in the afternoon, and the Rev. F. Searle in the evening. Shortly after this Mr. P. Birdsey started a Sunday-school with 16 scholars.

The mission prospered so much that it was decided to form a Church. Accordingly a meeting for the purpose was held on April 20, 1882, when Rev. O. Copland presided. The following members were enrolled as a Church of Christ:—Mr. and Mrs. P. A. Howells, Mr. and Mrs. Trimmer, Mr. and Mrs. R. Morgan, Mr. and Mrs. G. Cant, Messrs. J. Williams, jun., and P. Birdsey, Misses M. J. Williams and Middleton, and Mesdames Poole, Bastian, and Middleton. The first deacons were three in number, the late J. Williams, jun., W. Trimmer, and P. A. Howells, the latter also being appointed Church Secretary, and Miss Norman (late Mrs. Bignell) as organist.

The work still continuing to prosper, it was not long before the Church was strong enough to invite a pastor. In the course of time the Rev. S. Lenton, late of New Zealand, received a unanimous call to the pastorate, which he accepted. The recognition services were held in January, 1883. About twelve months after this the necessity for larger premises was felt so much

that arrangements were made to secure a larger site, with the result that a fine stone building was soon erected, capable of holding 450 people. The new house of prayer was opened on January 20, 1884.

It was not long before the need of a larger schoolhouse was apparent, and the old schoolroom was made twice its original size. So steady has been the growth of the school that premises are once more too strait and the Superintendent (Mr. P. Birdsey), with his teachers, are raising funds for further enlargements.

Mr. Lenton's energetic pastorate made for the building up of a strong Church in the growing neighbourhood.

About a year after this, the necessity for larger premises was felt so much that arrangements were made for the present site, £5 10/ per foot being paid for the land, with the result that the present church was erected at a cost of £947; the seating, 160; land £495; organ, £70; making a grand total of £1,672. To enable the members to carry out the contract, it was necessary to borrow £1,000 at 8 per cent. on the building and £400 at 7 per cent. on the land. The first trustees were Messrs. G. P. Doolette, J. M. Anderson, George Brookman, G. Cant, C. Ekers, R. Morgan, W. Trimmer, J. Williams, jun., and P. A. Howells; to these gentlemen we owe a deep debt of gratitude for undertaking so big a financial obligation.

A Sunday-school was then needed, and the old wooden church was raised by jacks, placed on wheels, and drawn round to the site of the new building. When it reached its destination, however, it would not turn the corner, but the stout hearts of Medindie were not

stopped by such trifles, and the building was divided into two pieces and shifted into the position it now holds at the back of the church, the vestry and other rooms being added to it later.

Of the struggles and ups and downs of the young Church only the brave pioneers know. The land boom was broken, drought was prevalent over the country, and money was scarce; but still they pressed on. We cannot do better than quote the words of the Rev. S. Lenton in a recent reminiscent address, in which he said: "Very little of the money spent in erecting the church was contributed by rich men. It had all come out of the self-denial of the hard-working members, its pastor and his family. If ever a Church was consecrated by the self-denial, faith, and prayers of its members it was the Medindie Congregational Church, and they could well understand why the old folks of Medindie were enshrined in his heart; they had fought shoulder to shoulder, and had won right through."

The Rev. S. Lenton proved himself to be a young people's pastor, and it was not long before a Young Christians' Union, Band of Hope, Young Men's Literary Society, and Young People's Society of Christian Endeavour were inaugurated, and there are many men and women throughout the Commonwealth, and even further afield, in every walk of life, who recall with pleasure the years so profitably spent in dear old Medindie. For 16 years Mr. Lenton went in and out among his people as their pastor, their confidant and friend. Hardly a joy, sorrow, or trial entered into the members' homes that has not been shared by him. His counsel was sought by the young and his sympathy by all, and it was with the deepest regret that his resignation was received in April, 1898, in order to

succeed the late Rev. F. W. Cox at Hindmarsh-square.

During the following two years, with the exception of a brief pastorate of the late Rev. J. Burchett, the Church was supplied by visiting ministers and lay preachers.

In March, 1900, the Rev. Percy R. Riley was called to the pastorate. Shortly after receiving the call he was married to Miss Turton, of Sydney, and Mrs. Riley proved to be an ideal minister's wife. She was instrumental in starting the Girls' Guild, and inaugurating the penny-a-week subscription towards the extinction of the debt on the church For about seven years they faithfully served the Church, and won, by their sterling character and hard work, the confidence, esteem, and love of all.

In July, 1907, the present pastor, Rev. W. Hawke, received and accepted a call to the Church. His popularity is general, and with a united and enthusiastic congregation to back him up, the Church has made wonderful progress. During the five years he has been with us over £500 has been spent on the property, in addition to ordinary expenses; over £100 saved by the members giving their time and talents in doing the necessary work in improving and renovating the property, and about £36 in gifts to beautify the building.

The need of better accommodation for the Sunday-school became so urgent that the Church took into consideration the cost of building a new school and class-room, but, the cost being so high, it was decided to build only a portion, viz., the kindergarten room, 32 ft. x 20 ft.; Men's Bible Class and Social Room, 20 ft. x 11 ft.; and kitchen, 20 ft. x 7 ft. 6 in. To do this it was necessary to demolish some old buildings that had been condemned by the health authorities. The men gladly responded to the invitation of the pastor, and

working bees were again started to demolish old buildings, dig out trenches, and to mix and put in a reinforced concrete foundation. The material used weighed about 40 tons, the work took about five Saturday afternoons. The ladies provided afternoon tea. The foundation-stone was laid by our pastor, Rev. W. Hawke, on October 21, 1911, amidst great rejoicings.

The new building, which is built on the north side of the church, will cost, when completed, £495 10 . Already £182 have been raised and donated towards this. The front is of freestone and cement dressings to match the church, with a 10 ft. verandah running the full length of the building; the walls are of cavity brick construction. A fibrous plaster ceiling, with two large ventilators, and a seven-light casement window finished with a neat leadlight design, will make it very attractive to the children. The building was designed by Messrs. J. R. Brookman and S. Walters. Mr. A. A. Brown was the contractor, and Mr. A. J. Wiley supervisor of works. In 1911, Mr. B. Brookman (life deacon) offered to bear the cost of incorporating the Church, which offer was gratefully accepted, and in April, 1912, the necessary documents were signed by Messrs. J. R. Brookman, G. H. Ekers, R. Y. Morgan, F. A. Arbon, and A. J. Wiley, as sealholders. The spiritual life of the Church has also made steady advancement, and the membership has increased from 87 to 125. Mr. Aubrey C. Stevens, formerly a Sunday-school scholar and member of our Church, is now studying, and will shortly be ordained to the ministry.

Thirty years ago the debt on this Church stood at £1,600. to-day it stands at £344.

We are indebted to Mr. A. J. Wiley for the continuation of the record of this Church. He has been in office as deacon for 15 years.

Section III.—Suburbs Westward.

Taking a course westward from Adelaide, the nearest place of worship is

Hindmarsh Church (population, 9,149; houses, 1,776). The following history is communicated by an officer of the Church:—The Church at Hindmarsh was the second Congregational Church established in South Australia. Hindmarsh was one of the earliest suburbs laid out, and amongst the first inhabitants were a few staunch friends of Congregationalism, who determined to establish a Congregational service. In 1838 a humble place of worship (very little better than a mud hut) was erected, a Sunday-school was commenced, and occasional services held. This building eventually gave place to a more commodious structure, and in 1849 a Church was formed, consisting at first chiefly of members transferred from Freeman-street. Messrs. John Burnell, sen., and Charles Blackwell were the first deacons, and the Rev. C. D. Watt was called to the pastorate. His ministry continued until 1854, when he resigned, and the Rev. John Kelsey was elected to the vacancy. In the meantime, however, the old property was disposed of, and a larger church was erected, with a manse adjoining. Considerable interruption was caused by the departure of the people to the gold diggings, and about the middle of the year 1856 Mr. Kelsey resigned the pastorate, and a vacancy of about two years followed, during which period the pulpit was supplied by the agents of the Home Mission, the late Mr. Wm. Giles especially rendering the cause good service. In 1858 the Rev. Wm. Wilson, a student of Glasgow and formerly minister at Falkirk, arrived and took charge of the Church at once. Up to this time no proper Church records had been kept, and the

Church was in a state of disorganization. Mr. Wilson resolved to re-form the Church, and this was done in July, 1858, when 37 persons were enrolled as members. Mr. Wilson set to work with great vigour; the congregations rapidly increased in number, new members were added to the Church, a large Bible class was established for young people, cottage prayer meetings were commenced, and soon the place became too small for the numbers attending. In 1860 a gallery was erected at the eastern end of the church. After a very successful pastorate of five years, Mr. Wilson resigned, having accepted a call to the Church at Kadina. A few months later the Rev. S. L. Harris, of Macclesfield, accepted the call of the Church and became pastor. The Church membership was still increasing, and the Sunday-school was growing rapidly, and further accommodation became an absolute necessity. To meet the need a schoolroom was erected alongside the church in Robert-street in 1867. Mr. Harris continued his pastorate with great acceptance until July, 1872, when, in consequence of age and feeble health, he was obliged to resign. In December, 1872, the Rev. John McEwin, a student of Union College, accepted a call to the pastorate, and was ordained to the charge of the Church. Mr. McEwin entered upon his ministry under very favourable auspices. He brought into his work all the vigour and enthusiasm of youth, and again the Church made a great step forward. In 1881 the Church authorised the purchase of a site for a new building, and in August of that same year it was decided that a new church should be built capable of seating 600 persons, and costing, with land, about £3,500. The Hon. Alexander Hay laid the foundation-stone on the 13th April, and on the 3rd December of the same year

the opening services were conducted by the late Rev. D. Jones Hamer, of Collins-street, Melbourne. About the middle of the year 1884 the Church was considerably disturbed by some prominent members of the Church adopting the doctrine of Healing by Faith, and it was mainly through the opposition of these members that the Rev. J. McEwin was led to tender his resignation on 31st December, 1884. On the 1st May, 1885, the Rev. W. F. Turton, who had recently arrived from England, assumed the pastorate. The faith-healing element however, became a serious distress to Mr. Turton, and he and one of the deacons tendered their resignations to the Church. This led to the Church adopting a resolution forbidding the introduction of that doctrine at any of the Church or school services. This caused some 16 or 17 members to withdraw from the fellowship of the Church, and Mr. Turton was requested to withdraw his resignation, but refused to do so, having accepted a call as assistant pastor to the Rev. D. Jones Hamer, of Melbourne. On the 1st July, 1886, the Rev. J. W. Jones, from Brecon College, lately arrived in the colony, accepted a call to the pastorate, and continued to do good work for the Church until he left for Victoria. The present number of Church members is 220, and there are nearly 300 children attending the Sunday-school. The scholars took a great interest in the new church, and raised £500 towards its cost. There is a Young Christians' Union in connection with the school, and also a strong Band of Hope, both doing good service in the cause of religion and temperance.

The Rev. J. W. Jones' term of office was noteworthy from the fact that during his pastorate the Church completed fifty years of its existence, and on Sunday,

October 28th, 1888, the Jubilee Celebration was commenced, and on the following Monday a large number of people sat down to tea in the lecture hall. An interesting feature at this function was an "Old Colonists' Table," around which sat a good number of the pioneers of this State and of Congregationalism. Some members of this interesting group had been active workers in connection with the erection of the "Hindmarsh Mud Chapel." Among those who spoke at the gathering were the Revs. W. Wilson and John McEwin (former pastors), Messrs. John Pickering, sen., J. W. Adams, H. Shearing, and C. Blackwell, who had been members in the "Mud Chapel." During the meeting, in response to a call from Mr. J. Pickering, sen., about a dozen of those who formed part of the first Congregational Church at Hindmarsh, stood up.

In 1890 the young men presented the Church with a pipe organ, which, though not a very large one, proved pleasing and serviceable, Messrs. E. C. Vardon and R. Sharples being the principal movers in the matter, and the first-named gentleman donating a very considerable portion of the amount of its cost.

Among some of the principal Organists and Choir Masters of our Church have been Messrs. J. Pickering, C. R. Morris, E. C. Vardon, E. G. Mitton, George Noble, and W. Hunwick.

In July, 1890, the Rev. George Williams accepted a call to the pastorate, and for nearly four years faithfully discharged his duties, when he resigned to take over the pastorate of the Church at Timaru, New Zealand.

Population in 1912, 11,000; houses, 2,367; places of public worship, 14.

In 1894 the Rev. Thomas Hope, who was then in charge of the Church at Waverley, N.S.W., was invited to assume the office of minister. Mr. Hope had made a host of friends in and around Adelaide during his 17 years pastorate at Clayton. While minister there he had served the denomination as Chairman and in many other ways. The announcement of his acceptance was hailed with delight on all sides, and was taken as an omen of prosperity and spiritual welfare for the Church.

Mr. Hope, in his ministry, has always made it a condition of service he would not be expected to accept any money from the Treasurer when the church would have to incur debt to pay him. Immediately on entering on the duties of pastor he discovered there was an overdraft at the bank of £100 on the current account. He made it clear to the deacons this must be cleared off, and if in the future the choice should lie between having an overdraft and being unable to pay the ministerial stipend, the latter alternative must be accepted.

There was also at the time a mortgage debt of £1,600 on the church property. A year before the close of his 14 years ministry, Mr. Hope had succeeded in getting that amount reduced to £555. At the anniversary Mr. J. M. Reid announced that he and Mr. H. Hunwick would each give £50 towards the extinction of the debt, and that he himself would collect £175, providing the people would by their efforts raise half the amount of the debt, £275. This was accomplished, and Mr. Hope had the satisfaction of seeing the church

so embarrassed by debt when he began his ministry, at its close freed from all financial obligations.

During his ministry Mr. Hope began work at North Croydon, and was instrumental in having a church formed and building erected there.

He terminated his ministry at Hindmarsh on Sunday, May 31, 1908, having been a preacher for 40 years, 31 of which were spent in South Australia, 17 at Clayton and 14 at Hindmarsh. He was greatly assisted in his work by Mrs. Hope, a daughter of the late James Frew, of Fullarton. Mrs. Hope was a great force among the women of the Church; she is distinguished for her enthusiasm in the cause of all our Churches, and her devotion to the interests of the young people. The ministry was closed with a Communion Service. Mr. Hope had seated on either side of him at the table Messrs. W. Herbert Phillipps and Thomas Caterer, who had occupied similar positions at the first Communion conducted by him at Clayton 35 years previously. His life-long friend, Mr. Peter Wood, and members of his family were also present. He mentioned in the course of the service he had been greatly helped in his ministerial work for the last three years by Mr. H. G. Nelson (now our minister at Maclaren Vale).

Although Mr. Hope was far from being a strong man physically, he has, apart from his great ministerial work, rendered yeoman service to our Congregational Churches. As was mentioned, he has been Chairman: he was also Secretary of the Union for five years, and held the same office in Union College for a similar period. He was Secretary of the London Missionary Society for six years, and of the Adelaide College from its commencement until the Council handed over its work to the Parkin Trust. He became

Secretary of the Parkin Mission on the death of Mr. Cox in March, 1904, and still continues to hold the office.

A great farewell social was tendered to the retiring minister in the Hindmarsh Town Hall on Tuesday, June 2, at which the late Mr. J. Aston took the chair. The Clayton and Hindmarsh people united in paying a fitting tribute to the close of so forceful and prominent a ministry. Messrs. J. E. Mitton, George Brand, C. Hope Harris, Senator Vardon, the Revs. J. C. Kirby and L. Robjohns all spoke feelingly of the spiritual power Mr. Hope had been in this and another State.

It was said in the *Chimes* "much of Mr. Hope's success as a pastor has been due to his strong personality, his tactfulness, and his loving sympathy, and there is not a home circle in our Church in which he has not entered into its joy, its sorrows, its troubles, and its victories. Little children love and trust him, young men have made him their confidant, and the aged count on his sympathy."

We close our brief notice of the ministry of one so greatly loved with an epithet applied to him in our hearing by the Chairman of the Union, the Rev. A. Depledge Sykes, " He is God's good man."

From August, 1908, until June, 1912, the Rev. Percival Watson was the Minister. The people profited greatly under the preaching and teaching of Mr. Watson, the various institutions of the Church were quickened, and the financial position was considerably improved. A new pipe organ was placed in the building at a cost of £400; of this amount £300 was contributed by the people themselves and £100 by an anonymous donor. Mr. Watson relinquished the pastorate oversight to take charge of the Church at Gawler, to the sorrow of the Hindmarsh people.

During the last few years the hand of death has been busy among the faithful of many years standing in the Church. Mr. J. E. Mitton, who died in June, 1904, had been Superintendent of the school for 49 years, and was one of the original 37 members of the new fellowship when the church was reorganised under the Rev. W. Wilson in 1858.

Mr. Joseph Aston died in March, 1909. He was suddenly seized with the illness which ended in his death while attending a gathering connected with the Church. He died a few hours after being removed to his home. He was admitted into Church Fellowship in 1860, elected to the office of deacon in 1885, and was treasurer of the Church from 1888. He succeeded Mr. Mitton as Superintendent of the Sunday-school.

A few days after Mr. Aston's death Miss C. Mitton, who had been connected with the school for 50 years, was called home. She was admitted into fellowship in 1872, and had been a Sunday-school teacher for 35 years.

A stained glass window has been placed in the church to the memory of J. E. Mitton, J. Aston, and Miss C. Mitton by the scholars of the school, and was unveiled by Mr. J. E. Mitton, the present Secretary of the Church.

In August, 1910, a resolution was passed at the Church meeting asking the Rev. T. Hope to accept the position of honorary pastor as a token of esteem and appreciation of the services rendered so faithfully to this church during many years past. Mr. Hope accepted this position.

The Church has sent a goodly number of men into the Christian ministry. The Rev. G. Slade, of Truro,

Mr. H. C. Noll, of Salisbury and Messrs. Douglas, Northey and H. L. Curnow, of Parkin College, were all members of the Church.

The school has a roll of 160 scholars and 15 teachers, the kindergarten an attendance of about 50 children.

There are Bible Classes for young men and women, and two Christian Endeavour Societies.

There is a Ladies' Auxiliary to the Home Mission and a Ladies' Visiting Committee, both of which are doing good work.

MILE END.—This district of late years has become very thickly populated, and in consequence of the removal of the goods sheds of the railway from North terrace it has become an important centre. The first Congregational service was held in the Thebarton Institute on October 10, 1908, when the Revs. J. C. Kirby and G. Rayner officiated. The work came under the supervision of the Rev. W. Penry Jones, the Secretary of the Union, who, with the assistance of the Lay Preachers' Association, conducted the services. Mr. J. Dunstan, a student of Parkin College, is now the pastor in charge. In 1910 a fellowship was formed, when the Rev. T. Hope and the Rev. W. Penry Jones called upon those present to form themselves into a Church. The Church under Mr. Dunstan is making progress, a block of land has been purchased, and it is hoped a building will shortly be erected.

PORT ADELAIDE.—(Population, 3,193; houses, 588; 7½ miles from Adelaide; places of worship, seven.)—It appears that the Rev. T. Q. Stow began Congregational worship at the Old Port (known as Port Misery) in 1838, and in 1839 Mr. Giles and Mr. Barclay held worship on the stacks of timber that were collected

for piling when the present port was forming. Services were held afloat also during both these years. In the latter year Mr. Stow put up a small building of native posts and palings while the present Port buildings were being erected, getting the use of a warehouse as soon as one was ready, in which the Revs. C. B. Howard, T. Q. Stow, J. Drummond, and R. Haining took the services, when a wooden building was put up about where St. Paul's Church now stands, and the Rev. Mr. Newenham took charge of the congregation there in the interests of the Church of England. In the year 1847 services were conducted to mixed congregations in Mr. E. Bayley's sail-loft by the Revs. J. Strongman, C. D. Watt, and others. In September, 1849, the Rev. M. H. Hodge arrived from England on his way to Victoria, preaching one Sunday in Freeman-street Chapel, and the next at the Port. This led to a movement on the part of the Christian people at Port Adelaide and Alberton to arrest Mr. Hodge's further progress eastward, and ended in Mr. Hodge beginning a ministry for the Lord of 28 years' duration. Mr. Hodge listened to the appeal to stay and help them, and be their guide and overseer. The Church was formed in October, 1849, in the sail-loft in Wills-street, and met there until the stone church was built on a piece of land given by Capt. Hall, on which Capt. Bickers' warehouse now stands. The congregation consisted at that time of representatives of all denominations, who, as population increased, separated themselves to assist in forming Churches of their own order. The building becoming too small for the congregation, a new building was determined upon, and begun close by the side of the older place in St. Vincent-street. Before the walls were half up the mighty rush to the

goldfields of Victoria took place, and there the building stood from 1851 till 1852, there being neither congregation nor minister for that time. The shepherd himself went with the flock, and pitched his tent with them in Frier's Creek. Though Mr. Hodge did not get much gold by digging, he came with £500 collected from those who dug, for, in an honourable sense, if he could not dig, he was not ashamed to beg for the cause of God. It was, however, some time before the returning population settled down to the quiet habits of church-going people, but when they did the walls were reared to their full height, and in due time the church was finished. The opening took place towards the latter end of 1853, and, though the building was "not a triumph of architecture," it was convenient enough, and, being 60 x 40 in the clear, was seated to hold at least 500 persons. The church came to an untimely end by fire in 1866, as preparation was being made for the annual meeting on April 30. The chimney caught fire, and in a short time the whole place was consumed. Several friends—Capt. Bickers, J. Stone, and J. Grosse—bought land in the interests of the Church, and the people took up the cause most vigorously. Adopting the design of Mr. Js. McGeorge, a very excellent piece of Gothic work, equally pleasant to the eye and suitable for its purpose, was soon built. The first stone was laid on July 16, 1867, with much interest, by Mr. Thos. Graves, and the meeting in the Town Hall at night was presided over by the Chief Justice (Sir R. D. Hanson). On the 13th December, 1868, the church was opened, the services being conducted by the Revs. C. W. Evan and Js. Henderson, both speaking from the same text. The sum of £183 was collected at the time, and £17 at a lecture subsequently. The total cost of the new

place was about £6,000, of which £1,800 was unpaid in 1876, when the bequest of a gentleman (Mr. Grosse) who had been a faithful worker in all the interests of the Church, enabled the friends to discharge the remaining debt. The revered pastor who had founded the Church had the satisfaction before his death on January 13, 1877, to declare the place now free from pecuniary encumbrance. Mr. Hodge was greatly esteemed for his quiet consistent character. He pursued the even tenor of his way, never making an enemy, and preaching the gospel of the grace of God on the old lines, undisturbed by—perhaps ignorant of—the clamour and confusion of the noisy world of Modern Thought, as it was called, around him.

The Church then called to the pastoral office the Rev. M. McK. Dick from the Congregational Church at Alma. His health was feeble, and he did not long continue his services at the Port, but gradually sunk under chest disease, leaving the congregation to mourn a faithful minister and intelligent teacher. He died on February 10, 1880. After some months' interval an invitation was given to the Rev. J. C. Kirby, of Croydon, near Sydney, to come round and supply the pulpit for a time, which he did, and was regularly called to the pastorate, the recognition services being held on November 16, 1880; and the union still continued to the mutual satisfaction of both pastor and people for 28 years. Perhaps there could scarcely be a greater contrast than that between the first and this minister of Port Adelaide Church. The first quietly going along the old paths, and the latter full of that intense individuality which marks all his utterances, and strikes at once the popular mind. But wisdom is justified of *all* her children, and the Port

Church had perhaps never been better attended nor exerted a stronger influence than it did under Mr. Kirby's ministry. There was in full operation a large Sunday-school, Young Men's Society, and all the other adjuncts of an active Church.

In 1912 the population of Port Adelaide is 24,020; houses, 5,100, and 27 places of public worship.

From the Jubilee record of Congregationalism in Port Adelaide we take the following note, which is of historic interest:—"Some little time elapsed before a new pastor was selected, but towards the end of the year (1880), as the result of a suggestion of Dr. Jefferis, our present minister (Rev. J. C. Kirby) was invited to take charge of the Church. This he consented to do, and the recognition services were held on November 16, 1880."

From the same publication we also take the following: —

The first Congregational Church in Australia entered by the Rev. F. W. Cox was the Old Port Congregational Church. Speaking of his experiences he says:—

"My very earliest recollections of the province of South Australia are connected with the Port Congregational Church, its old pastor, and some of its people.

"After nearly 100 days on board the ship 'Victoria' (Captain Forgs) we dropped anchor outside, and in a short time a whale boat came off, in which was Magnus Manson and among others Dr. Everhard to look after a fine young bull we had brought. The wind being just what was needed, the pilot soon had the anchor up and we sailed right up to the wharf.

"The next morning was Sunday, November 15, 1857, and, stepping on shore with my dear mother (who rests with God) we asked for the Congregational

Church, and soon found it. It was very delightful to sit in the Lord's House on Lord's Day and unite with the Lord's people in public worship. I know we were as near to God rounding the Cape or flying along in the 'roaring forties,' for 'the sea is His and He made it,' but it was delightful to be in the midst of Christian brethren in quiet worship. Your old pastor (not very old then) preached, and the whole service was refreshing to our souls.

"As soon as the service was over a lady of pleasing and comely appearance turned round, 'Perhaps it is Mr. and Mrs. Cox; we have been looking for you for some time.' Then came the request from someone, 'You will take the service to-night, sir, I hope.' Of course, I was glad to make the promise, and I preached that night on Heb. iv. 9, 'There remaineth therefore a rest for the people of God.' I suppose the change from the ever rolling sea to the quiet of the land suggested the text.

"I met many good and true men at that time, some of whom remain to this day, but most are fallen asleep, for more than a generation has passed away since the time when I landed and worshipped with you at my first Australian service. How little could any of us think that the stranger in the place on November 14, 1857, would be recalling the Lord's mercies to them and to him just exactly 42 years afterwards. 'Bless the Lord, O our souls, and forget not all His benefits.' At this Jubilee raise again your Ebenezer and thank the Lord for the Godly ministers he has given you, crowning all His other mercies, temporal and spiritual."

The lad who ushered the Rev. F. W. Cox and Mrs. Cox into a seat on the occasion of their arrival in Port Adelaide is now Mr. J. C. Haddy, of Adelaide.

Dr. Jefferis has often recalled with pleasure the fact that he was responsible for the coming of Mr. Kirby to Port Adelaide. When the pastor was celebrating the 25th anniversary of his ministry, it was said of him: "He was then enjoying the unique experience of preaching to more people than when he took charge of the Church 25 years ago."

Mr. Kirby came to the Port after having spent seven years in Queensland and 10 in New South Wales, where he had served Ocean-street seven years, and the Home Missionary Society for three as its organising Secretary.

He was Chairman of the Congregational Union of New South Wales in 1880.

He was born in Buckingham, England, in 1837, and came with his parents to Australia as a lad of 17. He boasts he descends from Cromwellian Independents on one side, and members of the Society of Friends on the other.

Through various circumstances he found that the Church needed thorough reorganization. This was brought about cautiously, with the minimum of friction. The deacons' meeting was established on a proper basis, and the diaconate enlarged and given due place in the working of the church. The Young Christians' Union, in imitation of the excellent society at North Adelaide, was brought into existence in order to develop the piety of the young people.

Gradually changes were introduced into the order of service. The service of praise was greatly enriched by the introduction of the organ on the initiation of Messrs. J. W. Channon and W. H. Thompson, and subsequently by the new hymnal and the work of the late Mr. A. W. Mortimer.

In addition to his pastoral labours, public matters have largely engaged Mr. Kirby's attention. He gave three lectures in the schoolroom of the Pirie-street Wesleyan Church, which resulted in the formation of the Social Purity Society, of which Sir John Colton was President, and the Hon. D. Murray and Mr. C. H. Goode were Vice-Presidents, and Mr. Kirby and Mr. Derrington, Secretaries. Through their exertions great changes were effected in the law for the protection of young girls, and experience shows that they were wise and effective and also moderate.

The operations of the South Australian Society have led to changes of the same nature in the laws of New South Wales, Tasmania, Victoria, and Western Australia. The working of this society led Mr. Kirby to perceive that the whole political and legal status of woman was defective and ought to be amended. He immediately joined with others in initiating and carrying out an agitation for woman's suffrage, which has brought about the enfranchisement of women. Later, in conjunction with the Right Rev. Bishop Harmer and the Rev. J. G. Raws, he obtained righteous change in the affiliation act.

All branches of the Church's life flourished under Mr. Kirby's ministry, as is shown by the following account:—

"The following societies and organizations connected with the Church testify to its manifold activities, and form a varied means of correspondence with the young life with which we are surrounded. As a measure of the vitality of our members they are not without present significance, but it is impossible, even approximately, to compute the amount or the value of the good they have done and will continue to do by their

reaction on the community. The Sunday-schools have always proved a nursery to the Church, in which the young are trained for future membership, and many who are now matured in the Christian faith look back thankfully to the time they spent under instruction in the schools. Happily the school does not stand alone, for the Church has other means of proclaiming to the world the gospel invitations and good tidings, and these in their diversity have enriched both the social and the Christian side of Church life. The Young Men's Christian Society, founded in 1881 by Messrs. C. H. Johnson and W. F. Fennel, has been of incalculable service to the Church, and many of its old members having been developed, instructed, and confirmed in their Christian life under its training have become useful members of society, who otherwise would have drifted away from Church influences, for all fish are not caught by the same bait. Another organization, more important even than the Young Men's Society, is the Young Christians' Union, which originated in the time of our present pastor, stands to-day a monument to his faithful oversight of the souls under his care. Like the school, it has added many members to the Church roll, although it has not exerted so strong an impression directly upon the external work of the world as the Young Men's Society. Probably its influence has been as great, but, being less easily recognised, is apt to be less esteemed. Meeting, as it does, on a week day, it awakens thoughts of sacred things among those who attend its meetings on occasions when they are in danger of being crowded out by the activities and duties as well as by the pleasures of daily life. Its membership, too, has always been larger than that of the society having its membership

confined to young men. The Band of Hope, another organization, works not only to resist the drink, but to make its members proof against a form of temptation terribly succumbed to in our town. Mr. T. Todd, jun., and Mr. J. C. Crawford have worked hard in keeping the meetings going, but they have done more, as they have brought about a union in the Port of all similar bodies. Mr. T. Todd, jun., being the promoter, founder, and first President of the Port Adelaide District Band of Hope Union. The Church rightly rejoices in possessing a member instrumental in founding a society which has done so much good in the town. A Junior Literary and Debating Society meets in the Port schoolroom on alternate Mondays, and, although its work is modest, it is exerting an influence on the right side."

The Rev. Dr. Roseby, of Sydney, now living in retirement, wrote of his friend, Mr. Kirby, in the *Australian Independent* of January 15, 1892, as follows:—"It is indeed a labour of love to write a heartily appreciative notice of an old friend. My thoughts go back to those days when, in the early morning, 'while it was yet dark,' Mr. Kirby and myself used to meet together to explore the mysteries of the Greek grammar, to try to make sense out of Sir William Hamilton's doctrine 'The Conditioned,' to read Whately's logic, and to analyse sentences a la Morrel. For it is always to be remembered that, though Mr. Kirby has never made any show of the mere technique of scholarship, he has the formed and disciplined habit of those who know what it is

"'To scorn delights and live laborious days,'

And I venture to say he has not even yet quite forgotten

his 'sequence of tenses,' or his 'Barbara Celarent, 'Dari; Forioque.'"

Dr. Roseby also tells this interesting story of Mr. Kirby:—

"The Rev. Joseph Beazley, the first minister of Redfern, was one of his sterling and helpful friends. It is curious that, when on taking leave of Mr. Beazley on his departure from the colony, he asked his friend and benefactor how he could repay him for his kindness. Mr. Beazley replied, 'You help other young men as I have helped you.' 'A charge,' Dr. Roseby adds, 'which Mr. Kirby has nobly fulfilled.'"

Mr. Kirby has been conspicuous for his labours on behalf of the social well-being of his fellows. We remember a subject it was said he was advertised to preach upon. It was "The Unprotected State of the Wharves." That is characteristic of the man.

We heard the following, however, from his own lips:—When the late Mr. C. C. Kingston was Premier he sent for the pastor of Port Adelaide Church, and said to him words to this effect: "Now, Mr. Kirby, we are here to do good. If there is anything I can do to protect women or children, let me know and I and my colleagues will do it." Mr. Kirby went home, and after a few days he did get an idea. He went to Mr. Kingston and told him there was something he could do, and it was this. "Whenever an unmarried woman has a charge of parental responsibility to make against a man, let her have the right to sue him before the baby is born." Mr. Kingston at once saw the justice of this, and promised to frame an Act of Parliament. That provision is now sanctioned by law, and it is no exaggeration to say it is Mr. Kirby's law.

For 28 years Mr. Kirby remained the pastor of the Church.

We can best sum up the influence of this man's work by quoting from the *Congregationalist* of N.S.W. the following sentences :—

"His ministry was a great office nobly exercised ; the Gospel was in his mouth a great message faithfully and appropriately delivered. Nearly always he brought us the wheat without any trace or sign of the chaff. Another direction in which Mr. Kirby has specialised, or rather it was so much of a passion with him that one feels it would be more fitting to say nature specialised in him—at any rate, Mr. Kirby was a great humanitarian. He had an irrepressible impulse towards the advocacy of practical social reforms. A more ardent Christian patriot Australia has not known. He loves his kind, and very few have done as much as he, and fewer still done it so disinterestedly, to bring about gentler manners and purer laws. His influence has been felt in every Australian State."

Mr. Kirby was twice Chairman of the Union, and went to Europe in 1891 to attend the International Council of our Churches in London. Ever interested in the work of God's people in all parts of the world, he made the occasion an opportunity to visit several of the London Missionary Society's stations in India.

On Tuesday November 17, 1908, a magnificent farewell was given to the greatly loved minister at the church. Representatives from public, religious, and philanthropic bodies were present to pay tribute to one who had done so much to uplift the life of this and two other States.

Mr. Kirby had been pastor of the Church for 28 years. A little after his retirement, Mrs. Kirby, his companion for nearly 43 years, passed away. She was the daughter of a Mr. Hall, barrister of Bristol, England. Of her Mr. Kirby says: "She had great capacity as a minister's wife. She had seen the world, and had visited London and Paris." In the quietest way she exercised a great influence over the women in the Churches of which her husband was pastor. "She could listen to all and never repeat a story. She was of systematic devoutness and greatly helped me in all my work."

In 1906 Mr. Kirby appointed the Rev. John Beukers as his assistant, and the arrangement worked very happily until in the following year Mr. Beukers was officially appointed the junior pastor of the Church. He was a man of striking personality, and had a varied experience. He had served in the navy and the merchant service. Notwithstanding the roving kind of life he had led in his early days, he acquired the student habit. His ministry was characterised by a certain ruggedness of style, and at the same time a wide theological knowledge which was evidence of a serious purpose to speak to men's mind as well as their hearts. Considerable success attended his efforts to revive the week-night service at the Port. In 1908 Mr. Beukers left Port Adelaide in answer to a call to take up work in Western Australia, where he has been engaged ever since in successful work among the people there.

In February, 1909, the Rev. Lionel B. Fletcher, of Kurri Kurri, New South Wales, was inducted to the pastorate. Since Mr. Fletcher began his ministry prosperity has attended the Church. He continues

to attract large congregations, and has already become an influence among our Churches. The enthusiasm of Mr. Fletcher is contagious. Under his leading a church has been built at Ottoway, land purchased for a Sunday-school at Cheltenham, and a great plan for renovating the church and building a kindergarten for the school has been undertaken: the whole scheme will cost £1,500.

In recent months the Church mourns the death of two of its oldest members and life deacons – Mr. Joseph Stone, one of the foundation members, who died at the ripe age of 92, and Mr. J. T. Davies, who died at the age of 84.

Ottoway. – Mr. Beukers, while one of the ministers at the Port, took over the charge of a Sunday-school which had been conducted by Miss Hiscock, and formed the North Arm Sunday-school. He also gave the people there a regular monthly preaching service. This work was carried on after he left by Messrs. Leslie Smith and A. C. Nelson. When Mr. Fletcher came the school was moved to Ottoway, and a church was built by aid of the Chapel Building Society. The church was opened in April, 1911. The Church membership soon rose to 25, and there are 95 scholars on the roll.

The Port Church contributed £150, which was spent on the land, furniture, and balance of the building expenses.

This year the people have bought additional land, which gives the property a frontage to three streets. Mr. A. C. Nelson is in charge of the work, and Mr. Cecil Tapp, the Superintendent of the Sunday-school.

CHELTENHAM.—A piece of land has been purchased by the Forward Movement Committee with a view to building a church, as the town is rapidly growing, and a considerable number of Congregationalists are living there.

SEMAPHORE.—It is sufficient to mention here that after long and serious consideration on the part of Mr. Kirby and the deacons of the Port Church, a branch cause was started at the Semaphore in 1899. The building, which is situated in Jagoe-street, is substantially constructed. The dimensions are 60 ft. by 30 ft. The building was at first used for Sunday-school purposes only. Our Church was the first to introduce Divine worship on Le Fevre's Peninsula. In the fifties Mr. Hodge held services in the house of the father of the late Mr. H. Emes.

A Branch Church was opened in Jagoe-street in 1899.

A vigorous Sunday-school is carried on. The services have been variously sustained, but with the exception of the short pastorate of the Rev. Jno. Beukers and the Rev. S. Faulkner, there has been no settled minister. Recently a fellowship separate from that of the Port was formed, and there is every prospect of the development of a strong church.

During 1910 Mr. Paul H. Joseph was assistant at the Port, and as such exercised the oversight of this Church.

YATALA.—Before leaving the Port Adelaide Church, and the Rev. J. C. Kirby's labours there, notice should be taken of a branch preaching place originated by the active efforts of the Port brethren. There are some houses about the Stockade partly occupied by those engaged in the Labour Prison, and far from oppor-

tunities of public worship other than the Stockade services. Here services were regularly maintained in the State schoolroom for some years, rented for the purpose since 1883.

ALBERTON.—A mile or two on the Adelaide side of Port Adelaide stands the township of Alberton. Here service had been carried on by aid from Adelaide and Port Adelaide until a place of worship was built, and the Rev. C. D. Watt settled there as pastor in 1858, after he left Coromandel. His ministry was continued there until his leaving the place in 1862, after which the place was supplied by the lay preachers, until it was eventually dropped, and the place of worship let as a private dwelling, The original building was erected at the cost of Mr. Ridley, the inventor of the stripping machine for harvesting purposes.

The South Australian *Independent* for November, 1880, contains the following paragraph :—"This long standing item in your Committee's report will not appear again, as it has at last been sold for £100, and the money deposited in the Savings Bank to the credit of the Union."

KILKENNY.—About 3¾ miles from Adelaide on the Port line a new town has suddenly sprung into existence, in consequence of the establishment of some large foundries and factories needing the large space which was available in the fields there. In the year 1885 (June 16) the first stone of a new place was laid, and the building opened for service on August 16, Mr. R. Searle presiding. The fellowship was duly formed on October 15, when the Revs. John McEwin, J. C. McMichael, and F. W. Cox were present to give solemn counsel to the brethren and sisters numbering 15 thus brought into communion, which number has

increased to 30 since that time. Mr. McEwin has been the chief mover in the formation of this Church, and takes the oversight of it as honorary pastor, being aided by the valuable services of the Lay Preachers' Association. The land cost £110, and the building, which is 38 ft. 6 in. x 28 ft. 6 in. in the clear, cost £306. There is a Sunday-school of 70 scholars, and a Young Christians' Union of 45 members in close association with the Society at Port Adelaide, both being presided over by Mr. W. H. Jones, of the latter place.

In 1890 the Rev. J. C. Kirby took charge with beneficial results for a few months. In the same year an arrangement was made with the Rev. John Chapman, of Hamley Bridge, to take the oversight of this Church in conjunction with his own. He preached at regular intervals, and gave one week every month to the pastoral duties. He was only able to sustain this for a year, as the demand upon his time was too great. His ministry was greatly appreciated by the people.

The Rev. W. Wilson followed him, and was minister of this Church, as well as of Henley Beach, until his death, which, to the sorrow of his congregations, took place early in 1895. His work was of an enduring character, and the gentle Christian spirit manifested by him in going in and out among the people was an example to all.

The Rev. Thomas Hope, ever the friend of Churches in trouble, became the pastor in charge for three months, and then the Rev. Martin L. Johnson, of Hamley Bridge, did as Mr. Chapman had done, viz., worked the Church in conjunction with his own charge. Mr.

Johnson's passionate preaching and his scholarly attainments did much to help establish the flock in the faith.

After Mr. Johnson gave up the work in 1896 the Church was without any pastoral oversight for a number of years. The services were maintained by the Lay Preachers' Association with great acceptance.

In 1901 the Rev. John Beukers, of Western Australia, became the minister of this Church, and of those at Salisbury and Macclesfield. Mr. Beukers was a gifted man, and one of rare industry and devotion. Under him the cause greatly prospered. He severed his connection in consequence of an invitation to be Mr. Kirby's assistant at Port Adelaide and Semaphore.

The services were then carried on by Messrs. H. G. Nelson, J. Dunstan, and Noll, students for the ministry, and in 1910 the Rev. L. W. Farr, of Camden College, was invited to the pastorate. Mr. Farr is the joint minister of Croydon N. and Kilkenny. The Church is vigorous under Mr. Farr's ministry.

There is a strong Sunday-school, of which Mr. Percy Nash is Superintendent, and there are 140 scholars on the roll.

Extensions have been made to the buildings, the bricks for which were largely made by the men of the congregation in Mr. Beuker's time under his leadership.

The church at the commencement was heavily in debt, but the people are now looking forward to being clear of debt this year.

Interest is sustained in various ways in Foreign and Home Mission work.

The name of Mr. A. E. Norman is always associated with Kilkenny Church. He has been for many years a member, and has done a great deal to help it in its work.

CROYDON (3 miles from Adelaide).—For a number of years since 1903 this cause was worked as a branch of the Hindmarsh Church, first as a Sunday-school, and then as an evening preaching station.

Owing to the kindness of Mr. and Mrs. Boscombe the meetings of the school were held first at their residence. The rapid growth of the school, however, made it necessary to erect a building and land was purchased at the corner of William and Thomas-streets. The formal opening of the building took place on August 30, 1903, when the Rev. J. Lloyd conducted the services. The first Superintendents were Mr. T. T. Hartshorne and Miss Taplin. At the present Mr. G. Brand, sen., controls the school, ably assisted by a band of willing workers.

At the end of 1910 a fellowship was formed, and a call was issued conjointly with the Kilkenny Church to the Rev. Louis W. Farr, of Sydney, to become the minister of the Church. Mr. Farr arrived, and began work on the 1st January, 1911, and since then the work has grown considerably. The membership of the Church has increased and the Sunday-school still under the Superintendency of Mr. G. Brand, sen., is in a flourishing condition.

The present building is of iron, lined with wood, and the property, consisting of 150 ft. frontage by a similar depth is situated in a growing suburb.

The debt on the property is £140, and the people have £50 in hand for the building of a new church.

There are 35 members on the roll, and 100 scholars in the school.

HENLEY BEACH.—In consequence of the growing population of this watering-place, services were begun there in 1883, and a suitable place of worship was built

at a cost of £640, which is regularly supplied by the lay preachers, and is placed under the fostering care of the brethren at Hindmarsh, whose pastor (Rev. J. W. Jones) visits the place. The attendance is about 30, and the Sunday-school numbers 29 children.

A fellowship was formed in 1886 under Rev. J. W. Jones, and the first members were Miss Stanford, Mr. A. Wright, Mr. and Mrs. Fabian, and Miss Fielder.

The Revs. George Williams, W. Wilson, D. Milne, jun., T. Hope, and S. Lenton in turn have ministered here, and gradually through the faithful ministries of these servants of God a promising church was built up.

As a result of various efforts of the members and adherents of the Church, the original debt was cleared off in 1894. The congregation increasing a little later the building was enlarged.

In September, 1905, the Church, feeling itself strong enough to sustain a ministry of its own, an invitation was given to Mr. P. Watson, a young student of great promise who had already done good work at Port Pirie, and was at that time assisting the Rev. S. Lenton, of Rose Park, in his dual pastorate of that church and Henley Beach.

Mr. Watson's ministry at once attracted public attention. The congregations increased greatly. The church seemed at last to be fulfilling the expectations of its early friends. The minister was greatly loved by his people, and awakened in many a real desire to know more of the deep things of God. Mr. Watson brought a happy ministry to a close in July, 1908, by accepting an invitation to become the successor to Mr. Hope at Hindmarsh.

Mr. Watson was succeeded by the Rev. F. Priest, who came from Hamley Bridge in February, 1909. Mr. Priest had exercised a potent ministry in the Northern town. He was a student of Hackney College, and on leaving that institution was appointed by the Rountrees of York to assist in their social work.

He was a keen theologian, and had already attracted considerable notice in the Union by papers he had read dealing with theological questions of burning interest. His ministry was a strong one, and characteristic of his congregations was the large number of young men attracted by his preaching.

By a set of curious circumstances his preaching reached to New South Wales. When the Rev. Dr. Roseby decided to retire from a long and successful ministry at Marrikville, Mr. Priest was sought out and invited to supply there for a number of Sundays. The result was he received a cordial invitation to succeed this great man. Mr. Priest accepted the invitation, so that again in November, 1911, this church was pastorless.

In August of this year the Rev. Dudley Bright Ashford, of Kempton, Tasmania, became the minister, and Mr. Ashford is looking forward to many years of useful work.

The Henley Beach friends are rallying around their new minister, and a new manse is just being completed.

We commend the enterprise of our friends. Experience is teaching us it is wise for every Church in the early days of its life to secure at least a home for the minister and his family. Men enter the ministry at great sacrifice, and the burdens are very much lightened when the people of the churches make it a point that their ministers are properly housed.

Section IV.—Suburbs Eastward.

Kensington. High-street (population, 10,087; houses, 2,200: places of worship, 11). The Rev. Henry Cheetham, who had laboured in the Lord for about three years at the Burra Mine township, removed to Kensington in consequence of the exodus of the mining population to Victorian goldfields. He began his ministry on January 4, 1852, when the Church was reconstructed with a fellowship of 22 members. Mr. Cheetham's faithful labours were continued there for nearly 20 years, he resigning the post on March 12, 1871. During that period the friends raised for their pastor above £300 in addition to the stipend he received year by year.

In 1872 the Rev. W. Nicholls took the pastoral charge, which he held for about three years, and was succeeded by Mr. John Randall, whose valued services were given without cost for some time. The building eventually passed into the hands of the Bible Christians, who have maintained services therein to the present time without that acknowledgment of the prior claim of the Congregational body, both legally and morally, which has been repeatedly urged upon them.

This building was subsequently sold to the Seventh Day Adventists.

Houghton and Paracombe (population, 150: houses, 40: places of worship, two: 13 miles from Adelaide). In 1841 the Congregationalists first held service in Houghton in a little smoky hut, the late Hon. Thomas Reynolds often riding up on horseback and preaching. Mr. John Martin, the draper, and the Rev. C. D. Watt also often used to supply.

A few years later the Episcopalians, the Wesleyans, and the Congregationalists joined together, and built a

place of worship called the Union Chapel on an allotment given by Sir John Morphett, the people themselves carting stone, sand, burning lime, sawing the timber, splitting the shingles for the roof; and so the place was built, and later on was plastered and properly floored. The late Mr. Playford (father of the present Premier) conducted the opening services, which were a great success.

In 1851, owing to nearly everyone leaving for the Victorian diggings, service was discontinued till 1854, when Mr. Reeds, Mr. Longbotham, and Mr. Crews waited upon the late Rev. T. Q. Stow, and the place was then supplied by the Congregational Home Missionary Society. Later on the Episcopalians, not meeting with sufficient support, abandoned the station, and still later the Wesleyans built a place of their own. In 1873-4 the Trustees of the Union Chapel transferred their interest in the place to the local District Council, and when the Congregationalists determined to build a place of their own, Mr. and Mrs. G. McEwin and family, who were Presbyterians, threw in their lot with the Church, which was thus considerably strengthened by the addition of so worthy a family. In 1875 a suitable piece of ground was purchased, and a church erected costing about £600. It may be mentioned that the building was opened free of debt. The foundation-stone was laid in August, 1885, by the late Mrs. G. McEwin, and the following ministers took part in the opening ceremony:— Rev. Dr. Jefferis, LL.B., C. B. Symes, B.A., F. W. Cox, J. McEwin, J. R. Ferguson, and W. Wilson. A Church was then formed of 20 members, and became affiliated with North Adelaide Congregational Church, and the connection was not severed until 1882, when the Rev. W. J. Webster,

from Sydney, became pastor of the Church. His pastorate lasted three years, and was very effective in building up the Church. Mr. Moorhouse, a student, afterwards had charge of the Church during his holidays. The place was then supplied by the lay preachers, who drove up every Sunday, and took two services afternoon and evening.

A brother connected with the place from his birth, and a deacon, writes:—"Throughout the whole of our history we have been wonderfully blessed by God. His hand has truly led us in every step. We have been and are still being supplied with preachers who are filled with God's Holy Spirit, and who always preach Christ and Him crucified. Many a heart today remembers the Sabbath in which they were led into the little church at Houghton, and there met with their Saviour. Our Church membership has reached 60, several being added every year. We have also a Sabbath-school held in the morning, in which there are 120 scholars, with an average attendance of 85. The staff consists of a Superintendent, 14 teachers, and a librarian, who has charge of a library numbering 800 books."

The Rev. J. Webster mentioned in Mr. Cox's record moved to another sphere of work in 1885, and left behind him a lasting influence.

For the next six or seven years there was no minister available, so the Church had to rely upon the services of lay preachers, who rendered most efficient and helpful aid. Among those who led the services were Messrs. F. Basey, S. Devenish, Furlong, and Fry. After this the Church was fortunately settled with

the Rev. B. Dorman as minister. He was a deeply spiritual man, he was consecrated to the service of the Master, and his life is held in dear memory to this day. During the six years of Mr. Dorman's ministry a substantial manse was built. The late Mr. George McEwin, one of the founders of the Church, bequeathed a sum of money to help liquidate the debt incurred by the building of the manse.

After a vacancy of some time Mr. George Cooper was appointed to the work. Mr. Cooper was an energetic worker, and during a ministry lasting nearly four years he passed the "Extra Mural" course of study for candidates for the ministry, and was ordained a regular minister in the Church amid the rejoicings of his people. It was Mr. Cooper who started work on the Paracombe Blocks, and, although the services were carried on with interruptions, they were the means of paving the way for the greater work which was to follow. The Rev. G. Cooper's influence will always be felt in the district, for he was a man of grit and ability. Mr. Cooper left in response to a call of the Church at Wallaroo.

Then for two years up to 1908, the Rev. W. Penry Jones, the Secretary of the Union, was the pastor in charge. Although Mr. Jones' services were very acceptable to the people, he was unable to give the necessary time to his ministerial duties. It was on his suggestion Mr. A. W. Gordon, of Adelaide College, was invited to become the minister, which office he has maintained for nearly four years. From the very beginning of his pastorate he began to move the church forward.

The success of Mr. Gordon is chiefly among young people. He is essentially a man for young men. In addition to his pastoral work he has founded and conducts the local Orpheus Society, a choir of 50 male voices. He holds also in connection with the Church shorthand, book-keeping, and English classes. The Church membership has reached the fine total of 145, 30 of whom have been received in Mr. Gordon's time.

At the beginning of the present year Mr. Gordon, in the face of much opposition, moved to have a church built at Paracombe.

Mr. Reuben Chapman came forward with the offer of a block of land, and a meeting was held. Ably supported by Mr. Chapman, the approval of the residents was obtained, and now a splendid cause is flourishing. A fellowship had been formed of ten members on October 14, 1911.

The following points about Houghton are interesting :—

The Prayer Meeting sustains a missionary in China.

The Sunday-school is vigorous and strong. Mr. Robert McEwin is the Superintendent with 150 scholars and 20 teachers. The school at Paracombe is also a strong one with Mr. P. Chapman as Superintendent with 70 scholars.

The Church mourns the loss by death of valuable members in the persons of Mrs. Reuben Chapman, Mr. F. Lewis, and Mrs. D. Clements.

It would be unfitting if this historical sketch were closed without some reference to that large-hearted human, Mr. Robert McEwin, who has been a pillar—we might safely say sometimes almost its only prop—of this Church now for so many years. The people of Houghton never will know how great is their obligation

to him, who seems to have made their spiritual needs the first care of his life. We pray that Mr. and Mrs. McEwin may be spared for many years to each other and thus be enabled to continue in the good works in which they have always abounded.

Teatree Gully.—There is no information available concerning services held here, beyond the fact that during 1858 the Rev. Jas. Howie conducted services in a large room (part of a mill) leased for the purpose in rotation with Houghton, Shipley, and Glen Osmond, before his settlement at Maclaren Vale.

Glen Osmond.—For several years, from about 1850, services were conducted here by lay preachers, first in a cottage, then in a barn, and afterwards in the Government schoolroom, Messrs. C. Smedley, J. Darling, T. Reynolds, and others rendering valuable assistance.

A Sunday-school was formed, children of several denominations attending, and it was called the "Union Sunday-school."

Among ministers who assisted were the Rev. G. D. Mudie, C. D. Watt, Jas. Howie, and C. W. Evan, B.A. About 1860 Congregational services were discontinued, as Anglican services were being regularly conducted by the Rev. W. H. Mudie, the son of our minister, who had laboured here.

Beaumont.—In early times several notable Congregationalists resided at and near Beaumont. Among these were Messrs. William Giles, S. Davenport (afterwards Sir Samuel Davenport), J. Cleland, H. Giles, W. Berry, and Mrs. Robert Frew.

In 1860 these friends interested themselves in the erection of a stone chapel, on land owned by Mr. James Smith. The opening service was conducted early in

1861. Afternoon Sunday-school and evening services were regularly held for a few years, and the attendance seemed to justify the effort that had been made, but, owing to removals of those most interested, the cause languished, and some time in the early seventies services were discontinued.

After a lapse of several years without being used for religious purposes, the property reverted to Mr. Smith, by whose trustees it was sold, and now forms part of a dwelling house.

Clayton Church, Kensington.—In the earlier years of the colony the Rev. J. M. Strongman ministered probably about 1849 and onward. In the year 1854 a Church was formed in the house of Mr. John Roberts, a gentleman of considerable property, and a former member of the Church of the Rev. John Clayton, of London, in memory of whom he named the church he afterwards built. The Church was formed on May 7, 1854, and consisted of 29 members, who, on uniting themselves together, called to the spiritual oversight of them the Rev. J. H. Barrow. Mr. Barrow had exercised his ministry in Yorkshire, and was also connected with the newspaper press in England. In this colony Mr. Barrow continued his journalistic labours on the daily papers, first with the *Register* and afterwards with the *Advertiser*. His abilities as a preacher (as well as a writer) were of a very high order, so that the first place speedily became too small for the worshippers, when Mr. Roberts built a small place on his own land in William-street. This also the congregation soon outgrew, and the building known as Clayton Church—the first of the name—was erected, and opened on April 13, 1856, the Rev. John Gardner preaching in the morning and the Rev. T. Q. Stow in the

evening. The situation of the church was a very commanding one, being at the top of the Parade, and visible in the long line of road and street for miles away to the west. The ministry of Mr. Barrow ceased in 1858, the pressure of his literary work demanding his whole time, when he was succeeded after an interval by the Rev. J. W. C. Drane. Mr. Drane was a Newport Pagnell student, and came here from Hanley, in Staffordshire, the same place from which Mr. Newland also came. He came out under the direction of the Rev. J. L. Poore, and felt himself aggrieved by the representations made to him in England, so that his ministry, though an able one, soon came to an end, and he removed to Queensland. In November, 1860, the Rev. William Harcus came out to occupy the pulpit, leaving the pastorate he had happily filled at Doncaster for a colonial charge. He was a Cotton-End student, going through the usual course there, leaving in the year 1848. Mr. Harcus, like his predecessor, having a call to journalism, quitted the pulpit for the press, resigning his charge in December, 1865, to the great regret of those who knew him best. He died on August 10, 1876. He was followed by the Rev. E. Griffiths, a New College man of 1853, who came from the pastorate of Tenby, in Wales, to that of Clayton Church, entering upon his work in April, 1866, and leaving it in 1872. After an interval of nearly two years the Rev. Thomas Hope arrived and entered upon his work on the 7th of May, 1874. During his pastorate there was steady progress both in things spiritual and material. In 1875 new schoolrooms were built to make room for the increasing numbers.

The foundation-stone of the present building was laid by Sir Edwin Smith, M.P., who is one of the

oldest members of the Church, in the presence of a large assemblage on the 27th June, 1882, and the top stone of the spire by C. Wood, Esq., on January 9, 1883. Mr. Wood was accompanied up the interior to a temporary staging by the Rev. T. Hope, Messrs. Davies, Caterer, Vickery, and the contractors, whence he and Mr. Davies ascended to the summit of the spire, at a height of 125 feet by means of workmen's ladders outside - a remarkable feat, for which Mr. Wood's early nautical training had qualified him.

In the tower facing Norwood Parade there is a large sculptured stone, 10 feet by 6 feet, representing a New Testament scene, "Christ being Presented at the Temple," composed of seven life-sized figures. This work of art was executed by Mr. W. J. Maxwell, from his own design, and was a gift from him to the Church, of which he and his wife were then members. The building was opened on May 17, 1883, and is, without question, one of the most beautiful of the many houses for the worship of God that adorn the face of South Australia. The new building was opened formally by Sir Samuel Davenport, amidst the devout rejoicings of the friends, when a short dedicatory service was conducted by the Revs. T. Hope and F. W. Cox. A tea-meeting was held in the old Church at 6.30, and a public meeting in the new Church at 7.30. Services in connection with the opening were continued on the four following Sundays: on May 20, by the Revs. T. Hope, R. S. Casely, and W. R. Fletcher, M.A.: May 27, the Revs. O. Copland, J. V. Simpson, and D. O'Donnell; June 3, the Revs. T. Hope, and C. Manthorpe: June 10, the Revs. Allan Webb and F. W. Cox.

The following is the description of the building:—The structure is early English; the nave 66 ft. by 49 ft. 6 in., and it is arranged to seat 580 persons on the ground floor. The spire is not only the highest church spire in the colony—rising 125 feet from the ground—but is undoubtedly the most elegant. Indeed, the whole of the exterior reflects great credit on Messrs. Cumming & Davies, the architects. The cost of the whole was £7,580, of which £3,000 were collected by the time of opening. Under Mr. Hope's intelligent ministry the work was carried on with full vigour and efficiency in all the usual agencies for benefiting the Church and congregation, young and old.

While all this was going on, the Sunday-school was steadily growing in numbers and efficiency. Highly successful floral and industrial exhibitions were held from time to time in connection with it, whilst a Young Men's Society and Young Christians' Union were maintained in a flourishing condition by committees under the guidance of the pastor.

Mr. Gilbert Wood, a generous and staunch supporter of religious work, and for many years a deacon at Clayton, died on the 24th of September, 1886, and an artistic marble tablet to his memory was placed on the eastern wall of the new building. Mr. Wood's death was a severe blow to the Church, but it soon became evident that his place was being worthily filled by his eldest son, Mr. Peter Wood.

Mr. T. Caterer, for many years senior deacon and Superintendent of the Sunday-school, removed to the Semaphore in 1884, leaving a gap not easy to fill. His years of devoted service and self-sacrificing labour

have won for him a high place in the annals of the Church.

Happily Mr. Caterer still enjoys good health at the ripe age of 86, and is living with his nieces at Medindie.

Having received an invitation from the Church at Waverley, N.S.W., to become its Pastor, Mr. Hope tendered his resignation, but at a largely attended meeting was unanimously requested to withdraw it. Being, however, on the eve of his marriage, Mr. Hope decided to begin his new life amid fresh surroundings, and accordingly accepted the call.

His resignation took effect at the end of August, 1890, in the seventeenth year of his pastorate. A farewell meeting was held, at which the Church presented him with an illuminated address. Presentations were also made by the Sunday-school and Young Men's Society.

The erection of the new Church at a total cost of £7,580 in years of depression is a striking testimony to the esteem in which Mr. Hope was held. At the time of his leaving the whole property, including the manse, had cost £12,000, with only a debt of between £3,000 and £4,000 remaining.

About the time the new building was opened, the cemetery adjacent was partially closed, interments being restricted to relatives of persons who already held ground there. This was done by an order from the Commissioner of Crown Lands, as empowered by Act 19 of 1862.

The presence of the Rev. H. G. Nicholls, pastor of the Congregational Church at Dedham, Essex, on a visit to Australia, brought him under the notice of friends here, which resulted in a call being given, and

his ministry at Clayton began on Sunday, May 3, 1891, a public welcome being accorded him a few days later.

Mr. Nicholls resigned his charge at Dedham, and cabled to Mrs. Nicholls, who, with the family, arrived early the next year, and was heartily welcomed.

Mr. Nicholls threw his whole energy into Church work, and sought to stimulate the various auxiliaries into greater intellectual activity. At his wish the "Young Christians' Union" was merged into a "Young People's Society of Christian Endeavour," and the Young Men's Society re-organised. The revised version of the Bible was introduced for use in the services, and soon after, the Congregational Hymnal also.

Mr. Nicholls was greatly assisted in his pastoral work by his wife, whose piety, sympathy, and tact rendered her a welcome visitor in the homes alike of rich and poor. The Clayton Branch of the South Australian Mothers' Prayer Union was initiated by her, and her large Bible-class of young women was a centre of far-reaching influence.

Shortly after our friend's removal to Victoria the news of the death of Mrs. Nicholls came to the sorrow of a host of friends who loved her dearly.

In the year 1900 Mr. Nicholls visited England, and during his absence the pulpit was acceptably supplied by the Rev. A. S. Devenish, M.A., of Adelaide, from April to September, inclusive.

The half-yearly meeting of the Congregational Union and Home Mission was held here in April, 1903, after an interval of twenty-two years, and again this year.

After a little more than twelve years' work at Clayton, Mr. Nicholls tendered his resignation, and joined the

Presbyterian body in Victoria, where several of Mrs. Nicholls' relatives reside.

A member of the Church has kindly supplied us with the following notes on Mr. Nicholls :—

"The Rev. Henry George Nicholls, before coming to South Australia, was for nearly 17 years minister of the Church at Dedham, situated in the picturesque valley of the Stour, in North Essex.

"At the time of Mr. Nicholls' arrival at Clayton in May, 1891, South Australia was passing through a period of commercial depression, as a result of which, hundreds of people left the surrounding district, and the financial affairs of the State were at a low ebb, resulting in the numerous bank failures of 1893. Notwithstanding this he drew good congregations, and succeeded in getting the debt which stood on the Church property considerably reduced.

"Mr. Nicholls showed himself to be a man of active habits, quick perception, and ready wit. His mind overflowed with ideas, which were largely directed towards the improvement of conditions of worship. His pulpit ministrations were marked by ability and earnestness. He read widely, prepared carefully, and never gave what cost him nothing. Prolific in choice phrases, his imagination seized upon symbols and analogies aflame with spiritual significance in illustration of the subject matter. By turns didactic, expository and experimental, his discourses were marked by rapid transition of style distinguished by great verbal dexterity, often impressive, but never dull.

"His last sermon at Clayton was preached on Sunday, 6th August, 1903, and a valedictory meeting, presided over by Sir Edwin Smith, was held on the 8th, when

an illuminated address, and a purse containing £100 were presented to him with the best wishes of those present."

The Church was fortunate in being able to obtain the services of Dr. Jefferis to preside at some important meetings, and also to preach on several Sundays.

The Rev. Joseph Robertson, M.A., kindly consented to act as Moderator to aid in securing another minister.

An invitation to him, however, from a Church in Queensland, opened the way for inviting Mr. Robertson himself to come to Clayton. Accordingly a meeting of the Church and congregation was convened on December 9, 1903, and a call was given, the acceptance of which in January, 1904, elicited considerable enthusiasm at Clayton, regret at Stow, and congratulations from other Churches of our denomination.

Mr. Robertson began his ministry at Clayton on the 10th of April, 1904, and a public tea-meeting was held to welcome him and his family on the 14th, at which Sir Edwin Smith presided, and addresses were given by officers of the Church, and by neighbouring ministers.

Mr. Robertson was led to accept the call to Clayton largely because he thought that he might be able to do a good work among the young life of the Church. This expectation has been realised by a considerable addition to the membership, in which the young people are prominent.

As a tangible expression of good-will towards the new pastor, Sir E. T. Smith, Messrs. P. Wood, and H. Dunstan furnished the vestry with book-shelves and writing table, and made considerable improvements to the manse at their own expense.

These gentlemen had also made large donations towards the reduction of the debt to supplement the

systematic efforts made throughout the Church, thus by the end of May, 1905, the sum of £550 was paid off. In this connection Mr. Wm. Herbert Jones, Secretary and Treasurer, has rendered good service by keeping before the congregation the importance of reducing the Church debt and energetically working towards this end.

The Rev. Ashley H. Teece, B.A., succeeded Mr. Robertson, and began his work on Sunday, August 29, 1909.

Mr. Teece came from Newtown, Tasmania, where he had been the minister for nearly four years. He is the son of Mr. Richard Teece, the Actuary of the A.M.P. Society, of Sydney. He is an alumnus of Camden College, and the Sydney University; he had also studied for two years at Hackney College, London, to which he was transferred from Camden College.

Under Mr. Teece's ministry all the activities of the Church are flourishing, and some new ones have been brought into being. The membership had increased from 198 to 250.

Under his guidance Mission Study Classes have been held, and the subscriptions to both Home and Foreign Missions have been increased by the formation of a band of contributors called the Missionary Hundred.

Mr. Teece has also greatly interested himself in the social needs of the young men of the neighborhood, which were not being met by existing organizations. Through his exertions a building was erected and furnished for a gymnasium, reading room, and lounge at a cost of £1,450. These rooms are open every week-night with a satisfactory result. Mr. Teece had gained experience in work among boys through association with the University Christian Union's Social Work in his undergraduate days.

Mr. Teece preaches a broad evangelical gospel, avoiding inflated oratory and cant phrases, and has a happy manner in his talks to children. His sermons, though written out in full, are delivered without reference to manuscript or notes, and his voice can be distinctly heard in any part of the large building.

He is an energetic and devoted pastor, visiting the various members of his flock without distinction.

Mr. W. Sanders has been organist since 1895. He has organised an effective choir, which is now capped and surpliced. Through his devotion the choir has become splendidly efficient, and the musical part of the service adds solemnity and beauty to the worship.

College Park Church.—In the early part of 1879 it was considered that an effort at Church extension should be made in the rapidly rising eastern suburbs of the city, and it was stated at a meeting of the Union Committee that six gentlemen were willing to contribute £700 to make a beginning at College Park. In consequence of this the design of Messrs. Cumming and Davies was accepted for a building in the Early English style, Mr. Wark undertaking the work for £3,070. This was to give sittings for 500 persons, with possibilities of increase eventually up to 1,000. The stone of the church was laid on the 17th November, 1879, by His Honor the Chief Justice. While the building was in course of erection the Committee determined not to wait for the completion of the building, but to commence services at once, by the erection of a wooden structure at the back, which could afterwards be used as a schoolroom. This was carried into effect, and the present schoolroom was erected at a cost of £125; and regular service commenced on December 14, when the Rev. W. R. Fletcher preached in the

morning, and afterwards presided at the first communion service, and the Rev. O. Copland in the evening.

In the meantime the Council of the Congregational Union resolved to appoint Mr. Fredk. Searle, late of New College, London, as their agent, to conduct services at College Park until a Church had been formed, and the necessary steps taken to invite a pastor. Mr. Searle entered upon his duties on December 21, 1879.

On February 2nd, 1880, a Church was formed of 11 members from North Adelaide Church, five from Stow Memorial Church, two from Port Adelaide, two from a Baptist Church at Ipswich, and one from the Primitive Methodist Church, Norwood—in all 21, which number increased to 100 during the ministry of the Rev. F. Searle. There were also appointed as deacons—Messrs. W. C. Calder (Secretary), R. M. Steele (Treasurer), W. Rutt, and D. H. H. Weir, the Rev. F. Searle being pastor.

The new church was opened by the Rev. Jas. Jefferis, LL.B., of Sydney, and during his visit the pastor was duly ordained to his sacred office, the Revs. W. R. Fletcher, O. Copland, F. W. Cox, Chas. Manthorpe, W. Wilson, and Thos. Hope taking part in the service. Mr. Searle devoted himself with all the energies of his soul to the building up that Church in numbers and in the knowledge and love of God, visiting from house to house in the neighbourhood with ceaseless diligence. At the same time he originated various Societies for the benefit of young and old among his own people, together with an open-air service in the neighbourhood. Mr. Searle was not in robust health, and the many cares arising were too much for him, notwithstanding intervals of rest, which it was hoped would tend to re-establish him. He passed away from his labours on

earth to rest with Christ on July 24, 1883, at the age of 39. His character was described at the time in the *Christian Colonist* thus, and the testimony is true.—"Our deceased friend was gentle and lovable: no brilliant eloquence or sparkling wit, but earnest, practical, thoughtful. He was a faithful friend, a devoted husband, a loving father, and a faithful minister. His ruling passion was love for souls—for this he lived, for this he has cheerfully laid down his life. He has fought the good fight and finished his course, and now, we doubt not, God will give him some higher work to do. 'He, being dead, yet speaketh.'" After his death a sum of money was raised as a memorial of him, to found a "Searle Scholarship" in Union College.

The next step in the Church's history was the appointment of a Committee in England to send out a successor in the pastorate to him who had fallen asleep, and eventually the Rev. J. Reed Glasson came from England to take the oversight of the Church in the Lord. Mr. Glasson began his work in November, 1884, receiving the due call of the Church in December following, which he accepted. He has been faithfully labouring in the work of the ministry, certainly not without difficulties and trials which the providence of God has permitted to come upon him until the present time. Difficulties, we say, on account of the heavy debt of about £2,000 remaining on the building, and which is the more burdensome from the general depression existing in the colony; and trials, in the loss of one nearest and dearest, who had accompanied him from England, and whom he married after his settlement there. Under Mr. Glasson's hand all the means of doing good to young and old are in full and successful operation. The Sunday-school and young people's

societies are in a flourishing condition, and everything gives promise that with a revival of prosperity the Church will assume a position of greatly enlarged usefulness with its growing numbers. Mr. Glasson was a student at Bristol, and had exercised the ministry in Manchester previous to leaving England.

In May, 1894, Mr. Glasson accepted a call to Terrace Church, Wellington, New Zealand, over which he still presides. In compliance with an invitation he had occupied during March the vacant pulpit of the Terrace Church in Wellington, New Zealand, and on April 18 he received an invitation from the Church there to the pastorate which he accepted. As soon as it became known that there was a possibility of losing Mr. Glasson, there was on the part of the members of College Park Church a universal expression of profound sorrow, while on the part of many public men who had been associated with him in social reform movements there were expressions of deep regret. During the nearly ten years of his pastorate at College Park, Mr. Glasson won the affection and esteem of every member of his church and congregation, and of many outside with whom from time to time he had been brought into contact. Many arguments and much pressure were brought to bear to induce Mr. Glasson to remain at College Park. But when, at a special meeting of the members of the Church on May 1, his resignation lay before them with the earnest request from Mr. Glasson that no more efforts should be made to induce him to remain, as he had definitely and finally made up his mind, the members thought that nothing could be done except to accept the resignation,

which was accordingly done with great reluctance, and amid many signs of profound sorrow. A large and influential committee was then appointed to arrange for a hearty send off.

During the nearly ten years which elapsed, he endeavoured to the best of his ability to discharge the important duties pertaining to his office, in face of many financial and other difficulties. He was well known as an advanced and ardent social reformer, but only on rare occasions directly referred to such questions from the pulpit. When the Rev. Hugh Gilmore died, Mr. Glasson was selected to succeed him as President of the Christian Socicology Society in Adelaide. In public movements Mr. Glasson took a lively and intelligent interest. He has been Chairman of the South Australian Congregational Union, was appointed one of the delegates to represent South Australia in the Congregational Conference in London in 1892, and when in New Zealand he represented the Congregationalists of South Australia at the Union meetings held at Auckland.

The Rev. J. W. Platt, B.A., was then invited to take oversight of the Church for a term of three years. During his pastorate the effort to replace the American organ, which had been in use since the Church was erected by a pipe organ, after slumbering for some years, was revived, and brought to a successful issue, and the organ now in use was erected and opened.

Mr. Platt was succeeded by the Rev. M. L. Johnson, B.A., who was a South Australian by birth and education, although finishing his ministerial training at Camden College. Mr. Johnson's sound judgment and logical powers gained him a reputation throughout Australia as a theologian, which was recognised by his

election to the Chairmanship of the Congregational Union, for the year 1903-4, but before the completion of his term of office he accepted a call to Balmain, New South Wales.

The Rev. W. A. Keay was pastor from July, 1904, to March, 1907. The Sunday-school had for many years been working in a small way towards the establishment of a fund for the provision of suitable accommodation for its work. Fresh efforts were put forth for this object, the sympathy of the Church was enlisted in the cause, and the suggestion of one of the members (Mr. C. W. Rutt, F.S.A.I.A.) that the eastern end of the Church should be divided off to form a school hall was carried out, and proved a great boon to the school, besides making a great improvement in the appearance of the Church. In the following year three class-rooms were added, one of which is used as a vestry. The funds for the alterations were all obtained before the work was put in hand. The same year a handsome stained glass window was erected by Mr. Stanford, of West Australia, a former member of the Church, in memory of his father, who had for many years filled the position of deacon.

For eight months after Mr. Keay's resignation the pulpit was filled by supplies, the week-night services and other meetings being conducted by various members. In December, 1907, Mr. R. E. Chapman, of Busselton, W.A., was welcomed to the pastorate, and was ordained to the ministry. He then entered upon his work with the good wishes of his many friends among the people of our Churches, who remembered the good work done by his father, who for many years was minister of the Churches at Maitland, Hamley Bridge, and Port Pirie.

In January, 1911, Mr. Chapman's pastorate terminated, he having accepted a call to Western Australia. The Church then invited Principal Bevan and students of Parkin College to take up the ministerial work of the church during the college session then commencing. The result met with general approval, so the experiment has been continued for the present session; the Sunday and week-night services are regularly conducted by the principal or one of the students. During the four months summer recess full pastoral charge for a month was taken by Mr. A. C. Nelson, and for three months by Mr. Paul Joseph, of the College.

The work of the Sunday-school has been efficiently maintained throughout the history of the Church, but is now smaller in numbers than it has been for many years. Two or three years ago the old fashioned infant school was replaced by a properly equipped kindergarten with good results. A cradle roll has also been in existence for some years.

One of the first institutions established in connection with the Church was a "Young Christians' Union," on the lines of that introduced at North Adelaide by the late Mr. Thomas Frost. This was replaced after many years of useful life by a young people's "Society of Christian Endeavour," which, however, seems never to have obtained a permanent grip of the young people, and for the last year or two it has been practically in abeyance. Its younger offshoot, the "Junior Endeavour Society," has had its periods of ebb and flow, but it was never in a more healthy and flourishing condition than at present.

Literary Societies have been started several times, have run their course for a longer or shorter time,

and then died. The last move in this direction is a "Young People's Club," combining literary and other pursuits of a more social character: but this has not been long enough in existence to show whether it will prove a success.

The Church has from the first laboured under a heavy debt. This was at first £3,000, but now stands at £1,150.

Home Missions have been looked after by a regular collector, and an annual collection is usually taken up in both Church and school.

Foreign Missions are also supported through the efforts of a collector, and an annual collection in the Church. A monthly collection is also taken for Foreign Missions in the school, and the Endeavour Society collects for "The Lois Cox Home" in India.

Mrs. Bevan's keen missionary interest has given this work a great impetus.

A Sewing Circle meets fortnightly at Mrs. Bevan's residence, the resulting work being forwarded annually to China or India.

The Rev. A. E. Francis, the minister at Herne Hill, N.S.W., went into the ministry from this Church.

Rose Park Church.—Mr. H. Savage brought the case of Rose Park under the notice of the Rev. W. R. Fletcher in 1882, but it was not till a year after that the matter was brought formally before the Union Committee, when on January 6, 1883, it was decided that steps should be taken to establish a Congregational Mission there. The place had been occupied as a farm by Mr. Prescott under the South Australian Company from very early years, but now the land coming into the Company's possession was open to settlement, and began to be covered with suburban residences.

Two allotments were purchased on the Parade, together 100 ft. by 165. The movers in the matter began wisely by erecting a substantial stone building, which was to be the future schoolroom when the larger structure should be built. For this Mr. T. H. Smeaton gave the plans, and the building was erected for £625, of which Stow Memorial Church contributed £200, the proceeds of sale of land and Mission Hall at Parkside. While this was being put up, services were held under the grandstand on the racecourse, in which also a Sunday-school was held with 69 scholars and nine teachers. The foundation-stone was laid on September 21, 1883, by Mr. R. Searle, who was Chairman of the Union that year. The opening services were held on December 2, 1883, when the Rev. O. Copland preached in the morning, and the Rev. W. R. Fletcher, M.A., in the evening, after which a Church was formed of 25 members, who partook of the Lord's supper at the close of the public service. On December 19 the Church gave a call to the Rev. W. S. Fernie to take the oversight of them in the Lord, which he accepted. Mr. Fernie arrived in Adelaide in April, 1883, for the purpose of rendering ministerial help to his brother—the Rev. B. N. Fernie, of Kapunda—whose health was so impaired that he needed assistance. Steady progress has been made both in Church and school from that time. At the third anniversary there were 250 scholars in the school, and 44 members in Christian fellowship, while the congregation is as large as the place will comfortably hold. Since the erection of the place it was found needful to add to it five new classrooms for the efficient carrying on of this most important part of the Church's work. These cost £400, and were opened in April, 1884.

From the souvenir published on the 21st anniversary of the Church we gather the first services were held in the dining hall of the racecourse on Sunday, July 1, 1883. The Rev. Thomas Hope preached in the morning and Mr. R. Venables in the evening.

LIST OF FOUNDATION MEMBERS.

N.B.—Members still in Fellowship marked with asterisk.

*Henry Savage	*Louie Barlow
*Emma Savage	Hannah Venables
Catherine Ann Savage	Robert Venables
George Gould Barlow	Elizabeth Sinigear
Lydia Barlow	Charlotte Barlow
Priscilla Davis	George Barlow
Malcolm Edwards	Eliza Webb
*Ellen M. Barlow	Margaret Hendrie
*Alice E. Barlow	Thomas Hendrie
*Ebenezer Barlow	M. J. Baker
Amelia Edwards	Walter Graves
*Ellen Barlow	Thomas H. Smeaton
*Frank E. Cornish	

An admirable message to the people was written by the present minister, the Rev. S. Lenton, which we reproduce from the above mentioned souvenir.

"Twenty-one years ago our Church was founded, consequently we have reached one of those hill tops of our pilgrimage, when we may well pause and for a brief moment ponder the past and obey the command of God to Israel: "Thou shalt remember all the way which the Lord thy God led thee."

Our 21st birthday is a distinct and solemn appeal to memory. It is just that part of life's unfinished journey when birthdays begin to hint and intimate the pensive influence of the past. From that time

onward they are growingly suggestive of the solemnity of the past as it slowly lengthens itself out. Memory's thoughts become "long, long thoughts."

A glance at the text quoted above (Deut. viii. 2) will show that God had a threefold purpose in His dealings with His people.

(i.) "To prove thee and to know what is in thine heart." To put this thought into a more modern form—to unfold, to develop, to bring out into active life and work the powers and character of the heart.

(ii.) "To humble thee." Remember, the heart of humility is love and the strength of life is love.

"True love is but a humble, low born thing."

The soul truly loves only as it is humble.

"And love is Heaven and Heaven is love."

(iii.) "To know . . whether thou wouldst keep His commandment or no." What is this but to bring His children to loving obedience.

Brothers and Sisters in Christ, is not this the glorious purpose of our Father during the twenty-one years? Think! Remember! Give thanks!

From this resting place we must "go forward," tread a path which hitherto our feet have not pressed. God is with us.

There are struggles before us, for life is not only a journey and effort, but a conflict. The road will not always be smooth and bright, but God is with us. Joys snatched in the face of difficulty and danger are specially poignant.

We have Church work before us, a local mission to discharge. Those in our neighbourhood have claims upon us. We have Church interests to foster, a broader fellowship with hearts, a warmer spiritual life.

Let us pray, let us work. Christ calls, the needs of souls call. Let us arise and be doing, for God is with us.

NEW CHURCH BUILDING.—In February, 1899, it was decided to start a fund for the erection of a new church building, and, £600 having been raised by April, 1901, plans which had been prepared by Mr. J. A. Tillett were approved, and the erection of church decided upon. It was not, however, till the following October that the work was commenced, the foundation-stone being laid on October 30th by His Excellency Lord Tennyson. The opening services were held on April 27th, 1902, the arrangements for the day being :— Prayer Meeting, 8 a.m. ; Communion, 10.15 ; Services, 11, Rev. L. Robjohns, B.A. : 3, Children's Service, Mr. Savage : 6.30. Rev. Geo. Rayner.

PASTORATES.—The pastors of the church have been : —From January, 1884, to July, 1888, Rev. W. S. Fernie : from April, 1889, to January, 1898, Rev. W. Penry Jones ; from November, 1898, to October, 1902, Rev. L. Robjohns, B.A. ; from March, 1904, Rev. S. Lenton.

Two of these ministers besides Mr. Lenton are still at work in this State. Mr. Penry Jones is the Secretary of the Union, and Mr. Robjohns at Mount Lofty. Mr. Fernie is in the ministry in New Zealand. It is also worthy of notice that the Rev. R. O. Nadebaum, B.A., our minister at Broken Hill, was a boy at this Church, and proceeded from it to study for the ministry at Oxford. The Rev. J. E. Cresswell, of Keith, also went out to the ministry from this Church.

Of the foundation members, Mr. Henry Savage has been the Superintendent of the school for a quarter of a century, and was recently Chairman of the Union.

Mr. Cornish has been Treasurer of the Church for a great many years, as well as Finance Secretary of the Union, and is Chairman this year.

Mr. Lenton continues to exercise his ministry with profit to the people in the neighbourhood.

KNOXVILLE.—Less than a mile from Rose Park, near to the Asylum grounds, a new place was opened by private enterprise in 1887. The building is a peculiar one in form, being octagonal, 33 feet across, with classrooms added to two of its sides. The building cost £300, land £75, beside labour given, and it is supplied by lay-agency, and has a Sunday-school with 70 scholars in attendance. The congregation numbers about 60. A Church of 11 members has been formed.

This little Church has continued to hold its own during the last 25 years. Under Pastor R. Venables effective work is done, and there is a good Sunday-school.

PARKSIDE (about 1½ miles from Adelaide.)—A wooden building, costing about £150, was put up by the brethren at Stow Memorial Church a few years ago. Worship was maintained for some time, and it was intended to have placed a minister in charge. Circumstances, however, led to discontinuance of services there, and the place was sold.

UNLEY (MANTHORPE MEMORIAL).—In the latter part of 1890 the Church Extension Committee of the Congregational Union thought that there was an opening for a Church of our denomination at New Parkside.

After some enquiries had been made an allotment of land was obtained at the corner of James and Frederick streets. Two places were submitted to a committee, which was chosen to give effect to the suggestions of the Church Extension Committee, one to cost £110 more than the other—the lowest priced one was chosen. The building was to be semi-Gothic with a bell turret and porch in front; exclusive of the land, the total cost was to be £450. The foundation-stone was laid by the Rev. C. A. Berry, of Wolverhampton, England.

On March 20, 1892, the building was opened for worship. Three services were held and were well attended. Two months later 24 persons entered into a solemn covenant to unite themselves in church fellowship. Revs. W. Wilson and F. Hastings were present at the consecration service. After giving short addresses, prayer was offered, the right hand of fellowship was given to those who were to form the church, and the meeting then closed with the Benediction. Rev. W. Wilson acted as Moderator for nearly two years. The Rev. Chas. Manthorpe began his ministry on November 4, 1894: it lasted for four years. When two years of his pastorate had expired, the necessity for a larger building was pointed out, and in three months a proposal was made to dispose of the premises then in use and devote the proceeds towards the erection of a new edifice elsewhere. A sale was effected, with a proviso that the use of the building should be granted by the purchaser on Sundays and Wednesday evenings to allow time for the erection of a new structure. The price paid was £280.

An allotment situated at the corner of Edmund-street and facing Unley-road was chosen on which to build the present Church; it was purchased for £150.

Efforts were now made to obtain contributions for the new premises, and at the close of May, 1897, the funds amounted to £417, included in this was the cost of the allotment which had been paid to the vendor. A design for a new building was submitted by Mr. C. E. Taplin and approved of. Tenders were called for (its size was to be 60 x 35 feet), the lowest tender was £1,127. The foundation-stone was laid on May 31, 1898, by Mrs. S. J. (now Lady) Way.

The Church was opened for worship on the last Sunday in November, 1898. The opening services were continued for a period of four weeks. The pastor's decease took place before these services were concluded. The name of the church was altered to that of Manthorpe Memorial to commemorate the work of the late Rev. Chas. Manthorpe. The membership during the late pastor's ministry reached 64 during the four years of his pastorate. Mrs. Manthorpe presented an enlarged photo. of her late husband to the Church. It was received with thanks, and it is now hanging in the minister's vestry.

In the early part of 1899 Rev. J. M. Sands was suggested as a possible successor to the late pastor. He occupied the vacant pulpit for four Sundays, which resulted in a call by the Church to the position, which was accepted. The first Sunday in May was chosen for the commencement of his ministry. At the close of October, 1900, the roll of members was 98. At the beginning of 1903 the number of deacons was increased to nine. The roof of the church was strengthened, at a cost of £39 8/, to allay certain ominous sounds during a gale of wind. In July, 1903, tenders for a School Hall were called for;

the one accepted was for £740. The foundation-stone was laid by Mrs. J. G. Jenkins on October 3, 1903. The hall was opened in January of the next year.

The church roll numbered 134 at the end of 1904. Three years later a unanimous call from the Congregational Church at Waverley, New South Wales, was given to the pastor, which he declined. His decision was received by the members of the church with great satisfaction. A motion expressing full confidence and hearty appreciation of the work done by Mrs. Sands and himself for the benefit of the church and neighbourhood was unanimously carried. Home and foreign missions are supported.

A few years ago creaking noises in the roof made some of the worshippers uneasy. This led to an examination, which caused the deacons to discontinue the use of the building in the interests of the public safety, and to carry out the necessary repairs, so that the comfort of those inside the building should not be disturbed during the hours of public worship. An appeal was made to the congregation for help to meet the amount needed. This was most generously responded to, but the expense exceeded the estimate by a large amount owing to the unusual nature of the work to be done. Consequently a debt had to be incurred, but an effort was made at once to reduce the debit balance. One of the Church members offered to supplement all contributions to the extent of five for every 20/ raised. The deacons have been assured that there is now no need for the slightest fear regarding the safety of the structure.

In December, 1908, Mr. Sands accepted a call to the Church at Rockdale, Sydney, N.S.W., greatly to the regret of every one. A public farewell and social was

given to our friends, at which testimony was borne to the faithful work carried on by the beloved minister, Mrs. Sands, and their sons.

The Rev. A. B. Rofe, of Melbourne, commenced his ministry on July 11, 1909, and, after a vigorous though brief pastorate, resigned on November 30 in the following year. The Rev. J. E. James, B.D., of New College, London, on the advice of Senator Joseph Vardon, came out to undertake the duties of minister on October 15, 1911. Mr. James is attracting large congregations, and the membership of the Church is increasing, and there are many signs of quickening life among the young people of the congregation. He has established a monthly young people's service, at which the church is crowded.

The *Manthorpe Messenger*, the monthly Church magazine, is now in circulation. The first publication in May last was four hundred copies, every one of which was sold. This magazine promises to be a great help in quickening the activities of the Church.

Mr. J. Blackwell, the greatly loved Superintendent of the Sunday-school, died suddenly on September 9, 1910. A tablet has been erected to his memory in the Church, and was unveiled by the Rev. T. Hope on July 23 of last year. Mr. Blackwell was also deacon of the Church for 17 years.

The Sunday-school continues to grow, and so much does it grow that steps have had to be taken to extend the accommodation, particularly for the kindergarten. A piece of land has been purchased for the purpose of extending the school buildings. There are many acquisitions for the benefit of the young people, including a girls' gymnasium class, football and cricket clubs, and the Unley Boys' Club. One of the officers

of the Church writes: "Altogether the prospects with Manthorpe are very bright. Since Mr. James took over the pastorate the attendance at the Sunday and week night services has increased very considerably, and all the seats in the Church are allotted."

HIGHGATE.—This is a new suburb about 1½ miles from Unley. Our work was begun here by the Rev. E. J. Stacy, now of Maitland, who conducted a Sunday-school and services in his own home in 1910. When Mr. Stacy went to Maitland a block of land was bought and a building was erected. The first service was conducted in the new church by the Rev. L. B. Fletcher, of Port Adelaide. A Church fellowship was formed in November, 1911, in the presence of the Rev. W. Penry Jones and Mr. Henry Savage. Messrs. Maddeford and R. Whittle were chosen deacons. Mr. Maddeford is also Superintendent of the Sunday-school. The Church was at first under the charge of the Secretary of the Union, but lately the Rev. J. E. James, of Unley, has taken charge of it.

SHIPLEY.—About six miles from Adelaide, at the foot of the Black Hill, is a place where Congregational worship has been maintained for many years past in the midst of a small population. It appears that worship was begun in the house of Mr. R. Ellis, near the river Torrens, and when the population had increased by the sale of the land, the house became too small for the worshippers. The services were maintained by the students of Mr. Stow—Messrs. Badger, Ayling, and Taplin, with help of Mr. Wm. Giles, Hon. Thos. Reynolds, Mr. Wm. Townsend, M.P., and others. A meeting was held on July 19, 1853, and a collection made, headed by Mr. Stow with £5, and a dozen of the inhabitants gave each a similar sum, while others gave

less according to their means. One of the people—Mr. H. Hersey—gave a piece of land, and the building was finished and opened by the Rev. T. Q. Stow on June 18, 1854, he preaching from Col. i. 28, when £14 6/ was collected. After the opening, services were conducted as before, until the Rev. C. D. Watt, as ministerial agent of the Home Mission, became pastor. When he left the lay preachers conducted the services, the Rev. F. W. Cox taking a monthly service there from 1859 till 1870. Subsequently the place came under the care of the ministers of Clayton Church—Revs. E. Griffiths and W. Hareus who visited it for pastoral purposes for some years. In later years Mr. J. M. Dowie conducted the services without help from others, and without other recompense than that of doing the Lord's work.

Shipley is now known as Athelstone. Little has been done here since Mr. Dowie gave up the work. The building is in a bad state of repair, and there are two Methodist Churches within a mile. Mr. Teece a year or two ago was asked by the Union to revive our work here, but after careful investigation declined.

Mount Lofty Church.—At a distance of 11½ miles from Adelaide by road and 19½ by rail, and about 1,700 feet above the sea, is a small but rising township of the above name. The desire to escape the hot nights of the plains in the months of December, January, and February has led a number of Adelaide citizens to build houses in the neighbourhood. The opening of the intercolonial railway considerably increased the population, so that it was thought desirable to build a Congregational Church there.

A meeting of the inhabitants was called at the house of Mr. Teague in April, 1881, for promoting the building, and land was given by Mr. Teague for the purpose. This was, however, transferred back to the donor, and he gave £50 instead, other land being purchased for £97. The building was commenced, finished at a cost of £650, and opened on the 8th January, 1882, the late Rev. F. Searle conducting the opening services. Arrangements were made for the supply of the pulpit, many friends giving help, Mr. Gore's valued services being largely employed. The late Rev. Thos. Beswick was engaged also to take alternate Sundays. The Church was formed on March 11, 1883, the Rev. F. W. Cox presiding, when 12 members were united in Christian fellowship. Soon after this the Rev. J. C. McMichael took charge, and rendered important service until the end of October, 1884. After some time a minister was obtained from England with the help of Mr. R. Searle, who was at the time visiting the mother country: this was the Rev. J. East Harrison, who arrived with his family in May, 1885. He occupied the manse, which had been built at a cost of £600, but did not remain more than about a year, withdrawing from the place to Victoria, and settling at St. Kilda. After this an invitation was given to the Rev. John Lloyd, of Wallaroo, to take the oversight, without giving up his work at the latter place, to which he agreed, and acted in this dual pastorate to the satisfaction of the people, notwithstanding the distance between the two places. The membership increased, and a good Sunday-school was formed. The sittings in the Church are all free, the income being derived from weekly offerings.

The Rev. Thomas Kyte came to this Church in 1889, and soon after the Church was enlarged by the lengthening of the walls at the southern end.

In 1898 the Church and manse were declared free of debt. In October, 1900, a picturesque effect was given to the building by the addition of a porch.

After twenty years of faithful service Mr. Kyte was attacked by an illness which caused his death on August 1, 1909, at Henley Beach.

The *Register* had the following note on the work of this much loved minister:—"He was born in England, and received his education at Cotton End. He entered the ministry in 1873, and arrived in South Australia some years later. He was an ex-Chairman of the Union, and took a keen interest in the work of the London Missionary Society. As a preacher he had a splendid reputation for lucidity and depth of thought, and his sermons reflected the high integrity which always distinguished him. Not less marked were his humility and piety, and the verdict of all who knew him intimately was that he was *a good man*." We remember his telling us once how he came to enter the ministry. "It was through Dale," he said, "I attended his Bible class. He seemed to take a fancy to me, although," he added with characteristic humility, "I could never understand what Dale saw in me more than in any other of the men."

The report for 1910, in referring to the death of Mr. Kyte, says: "About twenty-nine years ago he came to South Australia under the auspices of the Colonial Missionary Society. His first charge here was at Kadina. From Kadina he went to Trinity Church, Perth, Western Australia. After a few years in the Western State he returned to South Australia, and soon

after was invited to become the pastor of the Church at Mount Lofty. Here for nearly twenty years he exercised a gracious ministry, that will be long remembered by those privileged to attend it. As pastor he was trusted and beloved by all. The increasing years of his ministry, instead of leading to less interest, served to deepen the love of the people for him, and to increase the harmonious relations that existed between him and the members of the Church and congregation. His removal has brought a sense of loss to all who were privileged to associate with him in the general work of the denomination. But this has been felt more deeply by the people of his charge than by any others. The prayer of those who knew him well in ministerial work, and who realise the need of our Churches to-day, is that 'the Lord may send more such labourers into the Vineyard.'"

A tablet has been erected in the Church bearing this inscription :—

"In Loving Memory of
THOMAS KYTE,
For twenty years pastor of this Church.
Born 1844, died 1909.
A faithful servant."

The Church was without a pastor until June, 1910, when the Rev. Leonard Robjohns, B.A., who had been working in Sydney for eighteen months, was appointed. Mr. Robjohns is still the minister, and there are many indications that the Church is healthy.

In April, 1911, the foundation-stone of a new school-room was laid by Mrs. Thomas Kyte, and the building was formally opened by Mr. F. Basey in the following September. The total cost was about £600, and all except £130 has been paid off through the generosity of the friends of the Church near and far, and a fete

organised by Miss Tibbits in the grounds of Mr. Joseph Bower. The fete was opened by Lady Bosanquet in December last year. Since the opening of the schoolroom the school has increased in numbers and efficiency. The building was designed by Mr. F. H. Counsell.

Mr. F. Basey was associated with the Church for many years, and did a great work among the young people. Ill-health compelled him to leave the hills for the warmer climate of the plains. He is now associated with the Church at Gilberton, where he worked so enthusiastically when he first came out more than 40 years ago.

The people at Mount Lofty were plunged into great sorrow a few weeks ago by the death of Mrs. Bower, a devoted member of the Church for many years. She was a generous supporter of all Christian work, and a regular worshipper. She died as the result of a motor car accident.

Section V.—Northern District.

Salisbury (about 12½ miles north of Adelaide; population, 441; houses, 111; places of worship, five.) — Before the railway was opened this place was of some importance, but the railway weakened it by carrying travellers past it instead of their passing through it. Services were carried on there by supplies from Adelaide in the early days, but the first minister who visited the place regularly was the Rev. C. D. Watt, who went over from his place at Hindmarsh to render help. About the year 1857 the Rev. G. D. Mudie came from Portsmouth and settled there. Mr. Mudie had been a Hoxton student, and was for several years pastor of the English Congregational Church in Hamburg, but was

afterwards minister of the Churches in Chesterfield and in Portsmouth, from which place he came to South Australia. In 1861-2 the Rev. W. Nicholls became minister, Mr. Mudie holding service in the Court-House for a time, afterwards taking the office of chaplain to the prisoners in the Stockade, which office he held until his death on February 17, 1871, at the age of 81 years. When Mr. Mudie was at Hamburg he held services in the same building with Merle d' Aubigne, the historian, with whom, and we believe Niebuhr also, Mr. Mudie was on intimate terms. Mr. Nicholls remained for several years minister, when the Rev. J. R. Ferguson arrived from home, and began his work here on June 11, 1865, which he continued till the year 1883. During part of this time Mr. Ferguson was pastor of the Presbyterian Church at Golden Grove, a few miles away, where also he resided. Mr. Ferguson's ministry was of an earnest and intelligent order, and his friends regretted that the smallness of the population prevented his giving the whole of his attention to Salisbury. During his pastorate the young men were brought under good influences, both mental and spiritual, by the establishment of classes for their benefit.

After the retirement of Mr. Ferguson to Yorke's Peninsula, Mr. Kirby and the Port Adelaide people took charge of Salisbury, and still maintain Christian ordinances in the place. The Rev. Geo. Hoatson also ministered in the place for a brief period before Mr. Nicholls took charge.

The Rev. J. C. Kirby, however, took much interest in the Church and endeavoured to stimulate the members and adherents to greater efforts in the work, and in

this he met with a good deal of success. He also secured the services of Mr. (now Rev.) G. Herrington to take charge of the Church, and later the Rev. W. P. Jones, then of Rose Park Church, took the oversight for a period, but the greater portion of the work devolved upon the Lay Preachers' Association, to the members of which the Church has ever been under a heavy obligation for services ungrudgingly rendered during its history.

The long stretch of 19 years, from 1882-91, had its periods of depression, when it was a struggle to keep the flag flying, but there were also seasons of success and brightness which served to obliterate the sense of defeat and made it worth while to fight on.

In 1901 efforts were made by the Union to help some of the weaker Churches to greater usefulness by getting them to combine their forces, where conveniently situated, and engage a minister to take charge of them. These efforts led eventually to the appointment of the Rev. John Beukers of Busselton, West Australia, to take charge of Kilkenny, Macclesfield, and Salisbury. Owing to its being separated from the other Churches by too great a distance, Macclesfield was afterwards left out of the arrangement, and Mr. Beukers continued as pastor of Kilkenny and Salisbury, financial assistance being granted by the Union.

The Rev. J. Beukers' pastorate continued till the beginning of February, 1906, when he was called to be assistant pastor at Port Adelaide. Mr. Beukers' work was characterised by vigour and solidity, and many who were privileged to sit under his ministry look back with gratitude for the spiritual food supplied by him.

At the beginning of May, 1906, the Rev. Percy R. Riley, now of Gordon, New South Wales, became the minister in charge, giving one service each month, and one full Sunday every quarter. In addition to the Sunday services, Mr. Riley paid frequent week-day visits, and the outcome of his connection with the Church was a greatly increased interest in its work on the part of its members. His term lasted for nearly a year, and during that time he succeeded in getting things placed in good working order, and proved himself to be a fine organiser.

Mr. A. W. Gordon, a student for the ministry at Adelaide College, took the oversight of the work and began his ministry in March, 1907. In January, 1909, Mr. Gordon accepted an invitation to the Church at Houghton, and thus terminated a helpful and successful work.

Within a very short interval the oversight of the Church passed from Mr. Gordon to the Rev. W. Penry Jones, the Secretary of the Union.

On June 24, 1909, the foundation stone of a new vestry, the building of which was the outcome of a suggestion made by Mr. Riley, was laid by Mr. T. Keyworth, then 82 years of age, who had been connected with the Church since its foundation.

For many years—especially during the interval between the retirement of the Rev. J. R. Ferguson in 1882, and the coming of the Rev. J. Beukers in 1901—the Church services had been supplied mainly by the Lay Preachers' Association, and we may safely assert, without the whole-hearted and self-denying labours of these earnest Christians, the doors of the Church could not have been kept open.

A feeling was gaining ground, however, that a forward movement should be made that the Church might have a permanent resident minister. The idea was a bold one for so small a Church. The result was that Mr. H. C. Noll, of Hindmarsh, was finally appointed the permanent minister a year ago.

The experiment has proved most successful, and under Mr. Noll the congregations have increased.

The Sunday-school is not a large one, but the scholars are regular in their attendance, and several prizes have been taken in the Union competitions. A Junior Endeavour Society is kept regularly at work, and a Ladies' Auxiliary is the most helpful organization connected with the Church.

The Secretary of the Church is Mr. E. Moss and the Treasurer Mr. W. J. McNicol.

Mrs. W. Coker is the oldest member.

GAWLER (population, 1,900; houses, 408; places of worship, 7; 25 miles north).—In the earlier days several denominations of the Church held services in a schoolroom near the River South Para, and the Congregational Church takes its rise from this source. Mr. Wm. Oldham, afterwards of Kapunda, had much to do by his zealous labours to originate the Congregational interest in the place. The first ordained minister who ministered in the place was the Rev. Geo. Pinkstone, who arrived in South Australia in 1849, and was directed there by Mr. Stow. Circumstances led to his speedy removal from thence, and he never held another charge. A Church was first formed on Christmas Day, 1851, when eight persons united together in the holy bonds of Christian fellowship—two being from St. Neots, one from Morphett Vale, and five others. They were constituted a Church with appropriate

service, Mr. Stow presiding, and calling upon each one to stand up and bear testimony to his faith in Christ, then giving suitable exhortation, and commending them all to the care and guidance of the great Head of the Church. One of the number (Mr. Ed. Aggett, formerly home missionary in Devonshire) was then called to the pastorate, Mr. Stow asking him the usual questions, and offering prayer for God's blessing. During 1851-2 the infant Church suffered in the usual way from the departure of the men to the Victorian diggings, the minister—as was not uncommonly the case—following his flock. Mr. Wm. Barker was one of the original members, and was appointed the first deacon of the Church, and was for many years after one of the most active and influential members. The Rev. John Milbourne Lewis, of Lyndoch Valley, was called to the pastorate about this time, entering upon his work on April 10, 1853. Mr. Lewis held the office till he entered into rest on September 29, 1855. After him the Rev. Js. Leonard, B.A., London, undertook the pastoral care of the Church. He came from Perth, Western Australia, and during his ministry the Northern Association of Congregational ministers was formed, holding its first meeting at Gawler October 20 and 21, 1857. Mr. Leonard's ministry was solid and evangelical, and his character highly appreciated by the people, and during his pastorate the enlargement of the church took place. He resigned in December, 1860, a long interval following, during which the foundation of a new building was laid by Alexander Hay, Esq., on March 17, 1861. The next pastor was the Rev. C. C. Howden—a Cotton End student, who came from the Church at Corfe Castle to South Australia, and whose ministry during its too brief term was very

acceptable to the people. His ministry began October 22, 1861, and ended on August 31, 1863. During its course the handsome new church was opened with solemn service, with the aid of the Rev. Jas. Jefferis, M.A., LL.B. An interval of many months passed, during which the Rev. Ch. Hall rendered timely aid, until the Rev. C. J. Evans arrived from England, and began his ministry on September 29, 1864. Mr. Evans was a student of New York Theological Seminary, and had exercised his ministry at Putney, Surrey, previous to his coming to Gawler. During his ministry the manse was built and the garden walled in. Mr. Evans resigned in March, 1871. He had travelled much in America and in the Holy Land. After his departure the Rev. J. C. McMichael arrived from Ballarat, and accepted the charge for twelve months on April 13, 1871, but at the end of that time continued his services until June 30, 1876, when he resigned, shortly after leaving the colony for a prolonged visit to England. Mr. McMichael was a Rotherham student and was pastor at Staleybridge before he left England for the colonies. For many years he had laboured in Victoria before his arrival in South Australia. The Rev. M. M. Whitton, the next pastor, entered upon his work on August 2, 1876. He was a student of Victoria College, and came from Landsborough, Victoria, to Gawler, where he remained till September, 1879, leaving the Church to enter upon journalism, first in Gawler and subsequently in Adelaide. In August, 1880, the Rev. J. H. Lewis, a Bristol student, and lately of Oamaru, New Zealand, arrived in South Australia. He was in delicate health, and it was feared, from the first that his time for work on earth was destined to be short. His brief ministry was of a

nature to draw all hearts towards him, and, what was better, to his Master also. His singular gentleness of spirit and devout tone were very impressive, while his bodily weakness evoked tender sympathy from all who knew him. He felt his work was done, and resigned on December 28, 1881, and on the 2nd January following he went home to God, mourned for by all. The Rev. Wr. Jones, a student of Western College, and serving in the ministry of the Lord at Devizes, Wilts, was next called to the pastorate. Arriving in August, 1882, he at once entered upon the work with that intelligence and energy that characterised him, and under him the Church prospered in all departments. A vestry was added to the church at a cost of £125, the debt on the building of £300 cleared off, a beautiful organ set up costing £200, and various other improvements made both in church and manse.

We cannot close this account of Gawler without reference to the Duffield family, who have been from the first staunch supporters of the Church and all its institutions. Mr. Duffield was a large mill-owner in the town, with extensive interests in various parts of the colony. He was one of the earliest members, and a deacon in the Church. Since his death on November 5, 1882, the widow and daughters have continued their close association with, and interest in, all that concerns the welfare of the place, whether material or spiritual. Since then another of the old pillars has been removed in Mr. Js. Davies, the senior deacon—a man of God after the older style.

The population in 1912 is 5,000, and the places of public worship 12.

The Rev. W. Jones continued to exercise his ministry until 1901, when he resigned in answer to an invitation to Milton, Queensland. Mr. Jones' influence on this Church will never be effaced. For nearly twenty years the deeply spiritual note of his preaching was sounded. The tribute paid by Mrs. Kingsley to her husband may justly be paid to him: "Stern towards all forms of wrong and oppression, yet most stern towards himself."

The news of his sudden death in Queensland in 1907 was the occasion of great sorrow to the people who had known him for so long and loved him so well.

In 1903 the Rev. A. H. Austin, B.A., came to Gawler from Camden College, Sydney. Mr. Austin was a South Australian boy, the grandson of the Rev. J. B. Austin, of Macclesfield, and was known in this State for his work on the Murray Plains and at Kadina.

His was a thoughtful ministry and he continued to build up the congregation in the Faith. Mr. Austin was ably assisted by his wife, who is also a graduate of the University of Sydney.

The outstanding feature of Mr. Austin's work was the inauguration of the work at Sandy Creek. In 1905 Mr. Austin went to Sydney to take up work at Mosman, where he is still working with great success.

In November, 1906, the Rev. F. Warner, who for some years had been assistant minister to Dr. Bevan, succeeded Mr. Austin. Mr. Warner was an able organiser, and appealed to the young people particularly, there being about his sermons a literary and poetic grace. He did a good deal to strengthen the work of the literary societies of the town, and not a little to foster the spirit of worship in the Church.

In August, 1908, a window "In Memoriam" of the Rev. Walter Jones was unveiled by the Rev. Joseph Robertson, M.A., in the presence of Mrs. Jones.

In the following May a railing was put round the grave of the late John Milbourne Lewis (see above) at Gawler River, and a tombstone erected thereon. Mr. Lewis had exercised a brief ministry of 2½ years in the early days of the history of the church. Although brief in duration, a great deal of work was crowded into that little time. There are living still a number of people who bless God for the day they came under the influence of that godly man. His ministry was cut short by his untimely death, and he was buried, at his own request, at Gawler River. At the ceremony of unveiling the memorial there were present—Mr. E. Lewis, a grandson, Mrs. Stapledon, a daughter, and Miss Ethel Lewis, a granddaughter of this much loved minister: there were also present Mr. S. L. Dawkins, an old friend and member of his flock, the Rev. F. Warner, and others representing the Gawler Church and Dr. S. L. Dawkins, the Chairman of the Northern Association, who was the originator of the movement to perpetuate the memory of Mr. Lewis. The stone bears the inscription: "Erected by friends in memory of the Rev. J. M. Lewis, Minister, of Gawler Congregational Church. 1853-1855. He being dead yet speaketh."

In August, 1902, Miss Mary Ann H. Duffield died. She with her sister, who still lives at Gawler and worships in the Church, was a foundation member and daughter of the late Walter Duffield.

Mrs. Duffield died on May, 15, 1890. Miss Mary Ann loved the Church, and gave her best in money and service that the house of God might be properly

sustained. By will she bequeathed £2,000 to be invested for the support of her father's church.

A window has been placed in the Church in memory of her on which is depicted the figure of Dorcas distributing her gifts to the poor. This window was unveiled in 1903 by the Rev. W. H. Lewis, the Chairman of the Union.

In 1898 two new classrooms were added to the school at the cost of £120, a large part of which was contributed by Miss Mary Ann Duffield.

The Rev. J. C. McMichael (see above) died in February, 1898.

In September, 1900, a presentation was made to Mr. B. E. Deland on attaining his 70th birthday. Mr. Deland was a foundation member and deacon. Although he removed from Gawler with his family a little after this, he continued as a member and honorary deacon until his death.

In 1901 the spire of the Church was completed in commemoration of the Jubilee at the cost of £180.

The *Messenger*, the Church magazine, was first published in January, 1907, and the Guild Room was furnished in the same year.

In 1908 the Church was further beautified by the gift of seven illuminated cathedral windows from Mr. W. Gilbert Payne as a thank offering.

In this year Miss Ellen Turner, who had been connected with the Church and Sunday-school for many years, died. At the time of her death she was Secretary of the school, and was greatly loved by teachers and scholars. A few days afterwards Miss Amelia Wise was accidentally killed while engaged in collecting funds for the Sunday-school picnic.

Recently the Church has suffered loss by the removal of Mr. A. Sheard and his family. Mr. Sheard was Treasurer of the Church for many years, and had helped the work in many ways.

Gawler has always been a generous supporter of the London Missionary Society, and since 1905 has solely maintained a native missionary in China. The deacons are hoping in a little while to begin an effective work in raising funds for our Home Missions. Miss Turner is noted for her zeal in the missionary cause, and has done a great deal to stimulate efforts in that direction.

At the beginning of 1912 Mr. Warner left to resume his former work in connection with Collins-street, Melbourne.

The Rev. Percival Watson, of Hindmarsh, began his ministry in August. Pastor and people are very hopeful in regard to the future prosperity of the Church.

The Diamond Jubilee of the Church was reached on Christmas Day, 1911. A proposal was then made to raise £500 to build a kindergarten room. £250 has been collected, and it is expected the work will be proceeded with shortly.

Mr. W. Gilbert Payne is the Acting Treasurer of the Church, and Mr. H. B. Crosby is the Secretary and Superintendent of the school. There is no debt on the property, and the minister is comfortably housed in a modern manse with every convenience. One who is greatly devoted to the Church observes: "There is no limit to what Gawler could do if the people only realised their power."

SANDY CREEK (six miles from Gawler).—There being a considerable settlement of people in this district and no Church within four or five miles, Mr. Austin was moved to make some provision for the spiritual needs

of the residents, and services were first held in the residence of Mrs. J. Moore. On September 21, 1904, the foundation-stone of a new Church was laid by Mrs. A. H. Austin, M.A., and on November 23 the first service was conducted by the Rev. W. H. Lewis, the Chairman of the Union. There was a large assemblage of ministers and friends from Adelaide. Since then regular services have been held on Sunday afternoon by the minister from Gawler, and a monthly evening service. In speaking of the work a deacon of Gawler generously says Sandy Creek is one of the brightest pages in our history. No one can estimate the amount of good the building of our Church among those scattered dwellings has done.

In July, 1907, the foundation-stone of a vestry was laid by Mrs. Warner in the presence of a large gathering.

Lyndoch Valley (population, 448: houses, 74; 36 miles north of Adelaide).—In the early years the students of Mr. Stow opened a station here, and the Rev. John Ayling, one of the number, became pastor, in which office we find him in the records of 1856. In 1859 a preaching station was opened at Rowland's Flat, and which was worked in connection with the mother Church at Lyndoch Valley as long as Mr. Ayling remained. Some time in 1861 the pastor resigned and went to New South Wales, where, we believe, he still labours in word and work in connection with the Presbyterians. The place has dropped out of view since that time.

Mr. C. Hope Harris, who has made the story of the little country churches, we did not succeed in maintaining, his special concern, and has visited most of them during the last forty years, gives the following fuller information about this church:—

In 1850 a preaching station was opened here, supplied by the students and lay preachers at great cost of time and strength. A chapel was built by the residents in 1851 on land given by Mr. Burfield, the family of Springbett giving considerable help in carting stone and other material for the structure. The Rev. J. M. Lewis, afterwards of Gawler, was its first preacher. He was succeeded by the Rev. John Ayling, one of Mr. Stow's students.

Among the early members of the congregation were the following families:—Springbett, Winton, Rayner, Rushall, Barge, Lawes, Potter, Johns, Button, and Thomas.

The building was used through the week for a day school by Mr. Ayling, who was assisted for some years by Miss Nellie Turner (afterwards Mrs. Debney).

In 1859 branch preaching stations were opened at Rowland's Flat and Sandy Creek (Sandy Creek *in loco*), and a few years later Mr. Ayling moved to Sandy Creek as schoolmaster. He went from there to Victoria, where he joined the Presbyterian Church.

About 1860 Anglican and Baptist Churches were erected here, and a Bible Christian Chapel in 1865, at which time regular services were discontinued in our church, and most of our members went to the other services.

The building continued to be used as a day school with Mr. Wilkinson as teacher; it was mortgaged between 1870 and 1875 by a trustee (Mr. Hipwell) to help to raise funds to build an adjoining residence for Mr. Wilkinson.

Upon the erection of the State school the old building went out of use, and was sold for a small sum by the mortgagee to Mr. Geue, who turned it into a residence.

The property has since changed hands several times, and is at present occupied by two families.

Another piece of land given by Mr. Burfield in early times for a cemetery is now vested in the District Council.

KAPUNDA AND BAGOT'S WELL (population, 2,290; houses, 541: places of worship, six; 49 miles north of Adelaide).—This place owes its development to the discovery of the copper mine, which for many years gave full employment to a large number of persons. Religious services were conducted by Mr. Oldham, who was officially connected with the mine under Captain Bagot, in the schoolroom, and steps were being taken for the erection of a house for worship, when the exodus to the goldfields took place and stopped everything for a time. In the year 1858 a Church of 12 members was formed, and Mr. Oldham called to the pastorate, who accepting, was duly designated to the work in November of that year. On the 3rd February, 1859, two deacons —Messrs. Wm. Lewis and Anderson—were appointed, and in May of the same year the Rev. Geo. Hoatson ministered for a short time to the people. Mr. Lewis, the senior deacon, writes the following:—In January, 1861, the Rev. Morgan Williams, B.A., of Fordingbridge, Hants, accepted the pastorate, and continued his pastorate up to April, 1874, when, to the regret of the whole Church, he resigned and left for New South Wales. His ministry was eminently successful. The church was enlarged by adding a transept and vestry, and the Church financially became self-supporting. A commodious place of worship was built at Bagot's Well and a Church formed, and flourished for some years, but owing to many removals from the neighbourhood (the farmsteads being absorbed in larger

holdings), the Church disbanded and the building closed, until latterly the German Lutherans occupy it at a nominal rental. At Alma also a cause was started, a Church formed, and a suitable building erected. On the 21st June, 1874, the Rev. Wm. Hopkins, of Maryborough, Victoria, became the pastor, and continued up to January, 1876, when he resigned and became pastor of the Church at Port Pirie. Through the recommendation of the Rev. F. W. Cox, Mr. B. N Fernie, a student of Spring Hill College, who had come to settle in South Australia, visited Kapunda. He received a unanimous call, and accepted the pastorate. On the 7th of May, 1876, he was ordained as the pastor, the Revs. F. W. Cox, W. R. Fletcher, J. Jefferis, and others taking part in the services. Within three months after he was prostrated by illness, and during a long period the Rev. W. O. Ashton (Baptist minister) kindly conducted alternate services in the Baptist and Congregational Churches for the united congregations. Mr. Fernie on his partial recovery continued to discharge the functions of his office to the utmost of his power, weak in body, but strong in mind, earnest, eloquent, learned, loving, and loveable, until 1883, when he was again prostrated. He left for England, with his wife and two children, hoping the voyage might benefit his health, his brother, the Rev. W. S. Fernie (now of New Zealand) undertaking the oversight of the Church during his absence. Soon after his return Mr. Geo. Herrington was appointed to assist him in the ministerial work; but on the 6th of April, 1885, his sufferings and bodily ailments for ever ceased, for on that day God, whom he loved with all his soul and served with all fidelity, called him to his eternal rest. Between April and October, 1885, the pulpit

was supplied from various sources, when Mr. J. W. Platt, B.A., who had accepted in July the invitation of the Church to become its pastor, entered upon his ministry, and was ordained and recognised as the pastor of the Church on the 5th of November following. the following ministers taking part in the services :— Revs. F. W. Cox, W. R. Fletcher, W. S. Fernie, S. Hebditch, W. Jones, A. Jones, and W. H. Newbould. At the anniversary of the Church held in October, 1886, it was shown the Church had under Mr. Platt's pastorate greatly prospered during the year numerically, spiritually, and financially, the Church members at that date being 108, with four deacons—Messrs. E. Austin, R. Cameron, W. Lewis, and John Small.

The Rev. J. W. Platt, B.A., resigned the pastorate in October, 1888. The Rev. A. G. Fry, minister of Johnston Memorial Church, W.A., and formerly of Balmain, Sydney, was unanimously invited to the charge of the Church in December, 1888, and began his ministry on February 3, 1889, and has continued in office ever since—a period of four and twenty years. Despite deaths and removals the Church has continued to prosper, and at the present time is one of the strongest and most active of our country churches. The membership stands at about eighty. There are four deacons and four deaconesses. The Sunday-school has about one hundred scholars and ten teachers. A quarterly service is held at "Illawarra," Bagot's Well, where good congregations assemble. The Church has been favoured for many years with the services of an efficient choir under the conductorship of Mr. Geo. Anderson. One of the most successful institutions in connection with the Church is the Mutual Improvement Society which meets fortnightly, and has a roll of

between fifty and sixty members. A block of land, adjoining the Church, has been bought and paid for, and here it is intended to erect a school hall to cost about £600. Plans and specifications have been prepared, and promises and money are in hand to the amount of about £360. Some years ago £110 was spent in renovating the church and in placing a new fence round the whole property. There is no debt on the present property.

No man in our ministry has exercised such an influence on the town in which he lives as Mr. Fry. In looking at the list of offices he holds outside of his Church, we feel Kapunda owes a great debt of gratitude to God for sending so good and true a man to be the minister. Mr. Fry has been on the Council of the School of Mines for 20 years, and for a number of years a member of the District Committee of the State Children's Department. He is also on the School Board of Advice. He has been on the Institute Committee for 23 years, is one of the seal holders of the institution, and has been on the Book Committee for many years. He has been the Secretary of the University Extension work for six years. This position entails an enormous amount of work, as the Secretary has to receive the fees and make all entries besides having to arrange and superintend the examinations. Mr Fry has been the President of the Kapunda Mutual Improvement Society for nearly 24 years. This Society is most successful, and exercises an uplifting influence in the town.

Besides these things, Mr. Fry is the President of the local branch of the British and Foreign Bible Society, and is connected with various other institutions in the town. Mr. Fry is ably assisted by Mrs. Fry, who has thrown her strength into the Sunday-school work, and

has for many years conducted a Woman's Bible Class in her house every Sunday afternoon.

BURRA (Kooringa) (population, 2,400; houses, 500; places of worship, five: 100 miles north).—In 1845 the accidental discovery of copper led to a complete change in the aspect of the country round by the influx of a large population. The only call made on the fortunate shareholders in the Burra Mine was the original £5 a share, each of which returned for many years £40 a year in dividends. Steps were taken to supply the spiritual needs of the people, and first by the Methodist bodies, as most of the miners belonged to them. In 1849 the Rev. H. Cheetham arrived on December 25, and soon after went up to the place, beginning Congregational worship in the house of Mr. Burgess on March 31, 1850, where also a Church of 13 members was formed. The Mining Company making a grant of land, the building of a house of prayer was entered upon at once, and was opened by services conducted by the Revs. T. Q. Stow and Lowe (Wesleyan) on September 29. Mr. Cheetham had previously accepted a call to the pastorate on August 29. The very promising opening for our work at the Burra was brought to an abrupt close by the gold discoveries, and Mr. Cheetham returned to Adelaide about the end of 1851, and settled at Kensington, where he laboured faithfully for about 20 years.

Fitful attempts to maintain or revive the interest at the Burra have been made by the Congregational Union repeatedly, the building being used as a schoolroom for many years, but it was at last disposed of, and our work there numbered among our failures.

The following paragraph concerning this place appears in a printed report of the Congregational Union

of 1880 :—" As it was found that the chapel at Kooringa was not likely to be used again for the purpose for which it was built, and no title could be obtained unless so used, it was relinquished to the S.A. Mining Association on their paying the sum of £100, which amount was deposited in the Savings Bank.

Angaston (population, 800 : houses, 200 : 51 miles north-east). - By the kindness of the Rev. Jas. Leonard, B.A., the following record is given :— In the year 1844, through the liberality of the late Mr. G. F. Angas, a plain building was erected in the township of Angaston, capable of seating about 100 persons. The services were conducted chiefly by the Revs. W. Oldham, Jas. Sawle, and George Stonehouse.

On the 18th of June, 1849, a meeting of the friends was held to consider the advisability of uniting in Christian fellowship, and the Rev. T. Q. Stow was invited to form the new Church. This he did on August 19, 1849, and administered the Lord's supper to the infant Church. Immediately after this Rev. J. Sawle was called to the pastorate, which he accepted, and remained the pastor of the Church until his death on November 6, 1854, when the Church lost a man of earnest piety and remarkable natural gifts.

Just before this sad event the members of the Church and congregation had resolved to erect a large and handsome building, which was eventually completed, and opened in 1855. In June, 1855, the Rev. J. Hannay, a Baptist minister, who had recently arrived from England, received a call to become the pastor of the Church, to which he acceded.

In May, 1861, owing to some serious differences occurring between the pastor and the Independents who were members of the Church, a painful controversy

took place, which resulted in most of the Independents leaving the Church and building a place of worship for themselves, which was opened in September of the same year. On the 2nd of October those seceding from the original Church formed themselves into an Independent or Congregational Church, the other becoming exclusively Baptist. For a time the Rev. R. L. Coward and others, ministerial and lay, officiated, or until the new Church felt itself in a position to support a resident pastor, when a request was sent to England for one, and in response the Rev. John Gibson came out, and was duly elected in April, 1863. Mr. Gibson continued his ministrations here, and also at North Rhine, where likewise a Church was formed under his supervision, and elsewhere during a period of 11½ years. A movement was subsequently started in favour of a reunion of the two Churches, viz., the original and seceding ones. This praiseworthy object, which was initiated by the latter, was, however, without any satisfactory issue. Mr. Gibson's pastorate was a happy and successful one, and very general regret was felt when he resigned it in order to return to England. This was testified to by the sympathy and liberality of his numerous friends and the public on the eve of his departure.

After an interval of a few months the Rev. R. N. Morris, B.A., of Sydney, was invited to undertake the pastorate. This he consented to do for three years, which period, less three months, terminated in January, 1877.

The Rev. Mr. Hartley, lately arrived from England, next occupied the pulpit for a brief period.

In April, 1877, the Rev. T. E. O. Mell, of Tasmania, arrived, and was elected to the pastorate in the following

month. Mr. Mell's ministry lasted two years, during which, and largely owing to his ministerial and other exertions, our new and beautiful church was erected at a cost of about £2,200, towards which Mr. J. H. Angas in particular and others most liberally contributed, the old building being thereafter used as a schoolroom. In 1882 the new building was beautified by the insertion of a large handsomely coloured window, also the gift of Mr. Angas. Indeed, to this gentleman the Church has been largely indebted in a variety of ways throughout its existence for his unstinted liberality. On Mr. Mell's departure, the Rev. E. H. Scott, from Melbourne, became the pastor. This was in June, 1879. Mr. Scott's pastorate lasted one year, terminating in June, 1880.

Various efforts were made for more than a year to secure a suitable pastor, resulting in an invitation forwarded to the Rev. Alfred Jones, of Glastonbury. Mr. Jones arrived in July, 1881, and was at once received and welcomed as the minister-elect of the Church. The relationship then entered into between pastor and people continued without interruption, mutually cordial, harmonious, and satisfactory. In the course of that relationship the debt upon the new building was wholly liquidated, new and commodious sheds for horses were built, and other improvements effected, so that the entire property, including manse and grounds, being wholly without encumbrance of any kind, now constitutes one of the most complete and pleasing Church properties in the colony. In addition to the central Church, Mr. Jones had two branch congregations, viz., Angas Park and Rocky Valley, at which he periodically officiated.

One hundred and ninety-eight persons altogether have received enrolment as members in the Church records, 38 of whom were added during Mr. Jones' ministry. The Church at that time comprised upwards of 60 members. The Sunday-school contained about 80 children, taught by nine teachers.

In 1912 the population at Angaston is about 1,200, and the number of houses 250.

The Rev. Alfred Jones resigned as pastor in October, 1888, after a pastorate of seven years. His was a zealous and vigorous ministry. He removed to Victoria to become the minister of Camberwell Church, where he still labours. Upon the suggestion of Mr. Jones an invitation was immediately sent to his old friend and fellow-student, the Rev. John E. Kelly, of Dunedin, New Zealand, to become the minister of this Church. Mr. Kelly entered upon his labours in December, 1888. His ministry will be long remembered for its faithfulness and tenderness, but during the whole time of his too short pastorate the shadow of death was upon him: still he cheerfully fulfilled his duties to the last and manifested to all an example of a saintly life. He died on October 6, 1890, leaving the memory of a life consecrated to the Saviour he loved and served. The Church still cherishes his memory, and the influence of his work is still felt.

The Rev. W. M. Grant, of Port Chalmers, N.Z., who had been a friend and neighbour of Mr. Kelly, entered upon his duties as minister on May 20, 1891. He laboured patiently in word and doctrine for 16 years. Mr. Grant was respected not only in his own Church but all through the wide district in which he

lived. He resigned his pastorate in January, 1907, and returned to his old Church at Port Chalmers, where he still labours.

On September 1, 1907, the Rev. F. V. Pratt, of Katoomba, New South Wales, began his ministry. Mr. Pratt was a scholarly and earnest preacher, and during the three years of his ministry the Church increased and prospered. To the regret of the people, Mr. Pratt closed his ministry in August, 1910, having accepted a call to the Wycliffe Church, Surrey Hills, Victoria. The Rev. J. G. Wright, who is still the minister, came from Truro to take charge of the Church here in October of the same year.

In looking over the records of this Church we notice Mr. William Birks, afterwards of Clayton, was the first Secretary, and also the late Mr. William Clark, a great supporter of the Church for many years, was Secretary at one time. The Rev. James Leonard, B.A., also was a valued helper by his wise counsels and his faithfulness to duty, and was Secretary for more than ten years. This service was interrupted by his death in August, 1891. Mr. Alfred T. Friend is the present Secretary.

The deaths of Mr. J. H. Angas and Mrs. Angas were severe blows to this Church, for from the very beginning they had been faithful workers and supporters. Among the many generous provisions made in Mr. Angas' will for the support of religious and charitable institutions was a bequest of £2,000 as an endowment for this Church.

The name of Salter has been associated with Angaston from its beginning, and we are glad to know that Mr. and Mrs. Edward Salter are still connec te

with the Church, and extend that hospitality to our people at Mamre Brook, which has always been characteristic of their home.

Mr. Samuel Smith, another foundation member, died on June 15, 1889, at the age of 77. He served as deacon and Superintendent of the Sunday-school. Mr. Sidney Smith, his son, died in November, 1908. The Smith family are still represented in the Church by Messrs. Walter and Osborne Smith.

Mr. Fred. Thorne is Treasurer. Support is given to both home and foreign missions, and a large amount of help to the sick and the afflicted is distributed by this Church. Angaston, through its association with Mr. Angas, has always taken a special interest in the work of the Children's Hospital, and the annual collection in the Sunday-school is one of the largest taken up in our Churches. The Superintendent of the Sunday-school is Mr. Fulton Salter.

The extension of the railway to Angaston has made a great difference in the activity of the town, and there is every reason to believe that under the able ministry of Mr. Wright the future of the Church is a bright one.

Rocky Valley.—This mission has passed through many vicissitudes since it was first commenced (*vide supra*). Services have been abandoned more than once since they were first held at the residence of Mr. Jas. Fowler, but Mr. Grant took a great interest in the work, and largely under his influence a Church was erected and opened for public worship in 1894. This is a most vigorous little Church, and the worshippers are most grateful that a house of prayer has been erected in their midst. The members at Rocky Valley are members at Angaston.

PENRICE.— In April, 1911, the trustees of the Angaston Church purchased from the Methodists the historic Church at Penrice, which was opened for Congregational services on April 28 by the minister of Angaston, Mr. Wright. A Sunday-school also has been formed by Mrs. R. Player, who is assisted by other teachers. The Angaston friends are greatly encouraged by the response made to their efforts for them.

NORTH RHINE, KEYNETON.— About eight miles eastward of Angaston, and close to the property owned by the Angas family, is the estate of Evandale, where the family of the late Mr. Henry Evans have continued the good work begun by him years ago. The influence for good of the Angas family in the neighbourhood on the side of social progress and religious truth can scarcely be over-estimated. From the first settlement of Mr. Evans in the neighbourhood the religious activities began, and his dwelling-house was opened as a true "Bethel"—God's house—where Mr. Sawle, the minister at Angaston, Dr. Birks, and others laboured in word and doctrine. In 1857 another venerated pioneer in the neighbourhood, Mr. Joseph Keynes, living about two miles away, helped on the work by opening a small house on his estate for public worship, where the Rev. R. L. Coward preached on August 23, and continued to hold services there and at North Rhine and Evandale. In 1859 a schoolroom was built on ground given by Mr. Keynes, to be used for divine worship also. This was opened on April 12, and in it was begun the first Sunday-school in the neighbourhood on November 29, 1864. A growing congregation demanded a larger and better building, which was set about with spirit in 1865, the first stone being laid on May 9th by Mr. J. Howard Angas, with fitting service and an address

by Mr. Angas, the Revs. J. Gibson, A. R. Philps, R. L. Coward taking part also. A sumptuous tea followed, and the collections of the day amounted to £210. The building was opened on November 5 of the same year, the Rev. J. Gibson conducting the services. The Church at the North Rhine was formed in 1868, when Mr. Gibson and Mr. Coward jointly consented to conduct the services. This arrangement was carried out in the most harmonious manner until Mr. Gibson resigned the pastorate of the Angaston Church and left the colony in December, 1874. Mr. Coward also at the same time resigned his position at the Rhine, after labouring there 13 years and a-half, to take charge of the Collingrove congregation. In the year 1874 there was built a commodious vestry at the back of the church. The Rev. R. N. Morris, B.A., late Principal of Camden College School, Sydney, came to the Angaston Congregational Church, and at the unanimous wish of the Rhine Church became its pastor, and supplied the pulpit every alternate Sunday. The Rev. A. R. Philps, of Truro, also rendered very acceptable service to the Church. The Rev. T. E. O. Mell became pastor in 1877, and, assisted by the Rev. J. Leonard, B.A., supplied the pulpit for two years. The Rev. E. H. Scott occupied the pastorate for some time, and was followed by the Rev. John Nelson, who commenced his ministrations on 8th April, 1883. Through the kindness and liberality of Mrs. S. L. Evans and several other friends the Church supported a minister as sole pastor of Rhine and Pine Hut Creek for some years. During Mr. Nelson's pastorate Mrs. Evans built a very commodious manse of six rooms and presented it to the Church for the minister's residence.

During the last 25 years the hand of death has been busy in this little Church. Charles Dansie, William Heath, and now quite recently his son, John Heath, Joseph and Mrs. Keynes, Sarah Lindsay Evans, her son, Henry Angas Evans, and A. Lindsay Evans, son of H. A. Evans, who was cut off suddenly in the very prime of life, are now numbered among those who, being faithful to the witness here, were called to the higher and happier service above.

Mr. Nelson remained the minister until 1889, when he returned to India to take up a former work. It is interesting to notice that Mr. Nelson a little while ago returned to Adelaide after many years of work in India, hoping to spend the closing years of his life in some quiet service.

The Rev. Fred. C. B. Fairey followed Mr. Nelson in 1890, and continued in the pastorate for twelve years.

In 1892 an arrangement was made by Mr. Angas and the minister and people of the Church that an afternoon service should be given in the Collingrove Chapel. This arrangement continued until 1911, when the Collingrove Church passed from the Congregationalists to the Anglicans (*vide* Collingrove).

After twelve years of service Mr. Fairey resigned his two charges to take up his residence in Tasmania, and in 1902 the Rev. Leonard Robjohns, B.A., of Rose Park, was invited to the joint ministry of Keyneton and Collingrove.

During his ministry the Church was considerably altered and improved. The interior was completely renovated, and a handsome barge-board erected over the front of the building. And a porch was added to the main building by the members of the Evans family

in memory of Mr. Lindsay Evans, a deacon and enthusiastic worker of the school, who had been called away with terrible suddenness on November 6th, 1903. The window of the porch is a representation of the Ascension of our Lord.

Also the manse mentioned above as the gift of the late Mrs. S. Lindsay Evans was improved by the addition of a large and well-lighted study adjoining the house.

The late Mr. J. H. Angas further beautified the Church by having placed in it two stained-glass windows in memory of his sister, Sarah L. Evans and her husband, Henry Evans, who had shown great kindness to him and Mrs. Angas in the early days of their life out here.

Also a window has been placed in the Church "In Memoriam" to Mr. John Heath, who was for many years a deacon and Superintendent of the school. The subject is our Saviour blessing the children. It was chosen on account of Mr. Heath's work among the children on the North Rhine. The window bears the inscription: "To the glory of God and in loving memory of John Heath, who died 26th July, 1909." Erected by his fellow-worshippers.

This custom becoming more general in our Churches of putting in illuminated windows in memory of those who have rendered distinguished service in the Church, we commend as one which perpetuates the memory of our dear dead, and at the same time adds to the beauty of the House of God.

The Church also possesses a beautiful Communion Table, placed there by Mr. and Mrs. Richard Keynes and Mrs. G. Bagot in memory of Mrs. Joseph Keynes, who died in July, 1903, bearing the inscription: "In Memoriam Anne Taunton Keynes."

Mr. Robjohns left to take up work in New South Wales, and was succeeded by the Rev. Frank Wheen, B.A., of Victoria, in 1908.

While this Church is only a small one in consequence of the district being a thinly populated one our friends there are generous supporters, not only of their own Church, but of many others whose need of assistance appeals to them. And a real interest is taken in Home and Foreign Mission Work.

Mr. Wheen has instituted a Christian Endeavour Society which is well attended.

In 1906, it having been thought gold was discovered in payable quantities at what is now called GOLDEN GATE, situated about 2½ miles south of Collingrove on that estate, Mr. and Mrs. Robjohns visited the place, accompanied by Mr. Percy Evans. So many people had come into camp, and there was such a large number of families living in the immediate vicinity without any means of a ministry in higher things, it was determined that something should be done. The first service was held under a gum tree. Mrs. Robjohns played on a little organ provided by Mr. Evans and Mr. Robjohns simply read the Scriptures and prayed. This commencement was not encouraging, for beyond one or two people looking shyly around the sides of tents, Mr. Evans was the sole congregation. But our friends felt there was a call here to service, and when they visited the place a second time the blacksmith's shop was quite full.

A rough iron and brick building was thrown up largely through the help of Mrs. Angas, and at the tea meeting with which we celebrated the opening, there was one of the largest gatherings we have seen in the district.

When Mr. Robjohns left Keyneton in 1908 the work of this Mission was taken up by the Rev. F. V. Pratt and the friends at Angaston.

The work was continued by Mr. Wright until a few months ago. Owing to the mines closing down, and the people moving from the camp, the place of service was altered to Mount McKenzie, a short distance from Golden Gate, in the State schoolroom. It is hoped that in a little while the building which was hastily erected at the mine will be moved to this place, which is nearer to the dwellers on the blocks.

Pine Hut Creek.—This Church is an offshoot from the North Rhine Church, and is about 12 miles from it, on the Murray Flats. Services were begun here in 1889 by the labours of the Rev. E. H. Scott for the benefit of the settlers around. They were so successful that a suitable building was soon greatly needed, and the foundation-stone was laid by Mrs. J. Keynes on August 24th, 1882, and the place was opened by public services conducted by the Rev. O. Copland, of North Adelaide, on Good Friday, 1883. The building is 43 feet by 23, and the total cost, with later additions, has mounted up to £344, without including the hearty labours of the farmers in the neighbourhood in carting sand, lime, and stone to the spot; and every penny of debt is now paid. There is every convenience for a country church—tank for storing water, sheds for conveyances, and stable. The Church was formed on July 27, 1884, Mr. J. Jackman, sen., being deacon, and 13 members united in fellowship, to whom 12 more were added by the devoted labours of Mr. Nelson. The Church is formed on total abstinence principles. Mr. Nelson held service at Sedan, another place on the Flats.

MURRAY PLAINS.—For a number of years services on the Murray Plains have been conducted at Towitta, Rhine Villa, as well as at Pine Hut, so the further story of the Church at Pine Hut Creek is told under this heading. During Mr. Grant's ministry at Angaston the Methodists conducted services and built a Church at Towitta. They were, however, unable to sustain the services from Angaston, a distance of some 20 miles. The Church was purchased by the Congregationalists through the Chapel Building Society in 1897. The Rev. D. McNaughtan formed a fellowship there in 1898. In 1895 Mr. A. H. Austin undertook the charge of our work on the plains following the Rev. Michael Harris, who had gone to Port Elliot. The two Churches then were Pine Hut and Rhine Villa.

The Rev. D. Milne, jun., took charge of the work in April, 1907, having previously laboured at Milang for four years. Under him the Churches of the plains, with one exception, have prospered, and the work has been greatly enlarged.

Mr. Milne has proved himself upon the Plains a worthy son of his father, the Rev. D. Milne, that fine pioneer preacher of the South-East, who died a little more than a year ago. He achieved the crowning act of his work a little time before he left for Victoria. Recognising the scattered nature of the parish and the necessary isolation of the separate Churches, he organised a Central Committee of Management in the affairs that are common to all the Churches. The committee is composed of the following:—Mr. W. Shannon, of Towitta; Mr. W. T. Vigar, of Pine Hut; Mr. G. A. Payne, sen., of Rhine Villa; Mr. W. L. White, of Sedan; Mr. P. T. Dewhurst, of Black Hill, and the

minister or the moderator for the time being. With such a strong committee we hope soon to hear of "The Murray Plains United Mission," properly constituted, with all its properties owned by an incorporated society. We thank God for the noble succession of ministers in this mission, and we hope when the River has become the big thing all wise people think it will become, that we shall have a strong self-supporting Church in each of these places. The Rev. S. A. Faulkner succeeded Mr. Milne.

Pine Hut Creek, the oldest Church of the group, is not quite as vigorous as it was in former times. This is due to the fact there has been a decrease in the population of the immediate neighbourhood.

Rhine Villa was really the daughter of the Church at Pine Hut. There was no building, and services are still conducted in the local Institute. The work at Rhine Villa was started by Mr. Genge. Mr. Austin did all his work with the aid of a saddle horse, and under the auspices of the Parkin Mission began work at Punyelroo, on the Murray, in January, 1896. Mr. Austin was succeeded at this Church by his brother, the late Rev. Reginald Austin, who died some years ago at Parramatta, where he was minister. Mr. McNaughtan succeeded Mr. Austin and went on to the plains in the middle of the great seven years drought, which broke up in 1903, and was a faithful minister amongst the people in their deep distress, often rendering financial assistance from his own pocket. He was greatly assisted in his work by his father and Miss McNaughtan, who lived with him for a number of years. Whilst on the plains Mr. McNaughtan was married to Miss Young, the school teacher at Pine Hut, and Mr. and Mrs. McNaughtan laboured together for four years.

Altogether Mr. McNaughtan had been nine and a-half years on the plains when, in 1907, he left to take charge of our Church at Milang.

Here the work has been particularly encouraging, and the people are in good heart. About £70 has been collected to build a much needed church, and we are in hopes that very soon the fellowship will have a home of its own. Mr. Milne, before he left, had also obtained promises to the extent of £50.

For many years ours has been the only English service in the township, but lately the Anglicans have instituted a monthly service.

Towitta.—The cause here under Mr. Milne has prospered, and there has been a marked increase in the congregation and in the fellowship.

The church was opened by the Rev. R. Austin in October, 1897, but he was only able to continue his work for two more Sundays in consequence of his removal to Camden College, Sydney. Mr. McNaughtan then took charge, and Mr. C. Dansie was appointed deacon, which office he held until the time of his death in 1907.

Mr. McNaughtan opened and conducted a Sunday-school at 10 in the morning, and sustained the office of Superintendent until relieved by Mr. Murray Shannon. Mr. Shannon, who removed to another district, was succeeded by Messrs. C. Maley and W. Lambert in turn. In 1903 Mr. Edward Salter, of Angaston, was so moved by the account given to him by Mr. McNaughtan of his work that he gave £30 to help on the cause at Towitta. This money was used in enlarging the church building.

Sedan.—Since Mr. McNaughtan's ministry began it has been the custom for our minister to reside in Sedan

as the most central place of this group of settlements. Mrs. McNaughtan did something for the English residents by holding a Sunday-school in a barn adjoining their residence. Mr. Milne held services in his house for a time, and, as soon as the Institute was built, succeeded in establishing a regular morning service. He was enabled to do this through relinquishing the work at Swan Reach, which our minister up to that time had undertaken for the Parkin Mission. It is pleasing to note that in these outlying places, with all the demands they make upon a minister's time, Mr. Milne was able to devote himself to matters of public interest. When Mr. George Payne initiated the movement which resulted in the building of the fine institute recently opened, Mr. Milne threw all his energy into the work, and allowed himself to be appointed Secretary. The building cost between £500 and £600, and of this he raised £350.

Black Hill.—Twenty miles from Sedan. A work was established here in response to an invitation extended to Mr. Milne by Mr. P. T. Dewhurst. A bi-monthly service was established in April, 1909, and has been maintained ever since. The largest congregation in the district assembles at this service held in the school hall. Mr. Milne got the people to build a public hall, which is nearing completion, and when that happens the service will be held in it.

Hayward's Hill.—Twenty-five miles from Sedan. Under the Parkin Mission Mr. McNaughtan began work by paying to the township a bi-monthly visit and visiting the outlying parts. Mr. Milne has continued that work.

Walker's Flat.—Thirty miles from Sedan. Mr. Milne inaugurated services here which are held every three months at the residence of Mr. J. B. Phillis.

The parish covered by the Murray Plains is 400 square miles in area. Every Sunday our minister travels a distance of from 25 to 35 miles by buggy. On the Sunday he goes to Black Hill he has to cover a distance of 50 miles.

LOXTON.—Ninety miles from Sedan. This work was commenced by Mr. Milne, as was also the work at Eastern Well (half way between Loxton and Sedan), both of which are now superintended by the Agent of the Mission living nearer to the River.

TRURO (population, 265; houses, 53; 57½ miles north) AND WHEAL BARTON.—Mr. Ed. Hague has drawn up an admirable history of this Church, but unfortunately too long for insertion here. We learn from it the following particulars:—

The whole country was formerly a sheep-run belonging to Mr. G. F. Angas, and in 1849 copper was discovered in the neighbourhood, and two townships (Truro and Wheal Barton) were laid out. The owners of both being anxious for Congregational worship, a place was opened for worship in WHEAL BARTON in August, 1850, at which the Revs. J. Sawle and R. L. Coward officiated. Mr. Coward had been a schoolmaster at Golden Grove, and was recommended by the Rev. D. J. Draper for the office of teacher and preacher. Mr. G. W. Cotton also held services, and the Rev. R. Flockhart, in the Wesleyan interest, in the place. When the gold was discovered the usual rush took place, and everything was brought to a stand for a time, the minister going to Victoria with his people. In January, 1854, the Rev. Abel R. Philps arrived from

England, and began his work at Truro in the following month, and soon a Church was formed of nine members, of whom, after the lapse of 30 years, six still remain in fellowship. Mr. Philps left in 1855 to take charge at Happy Valley and Morphett Vale, in consequence of which no Church meetings were held, nor was the Lord's Supper administered for about four years, though public worship was maintained by Mr. Coward after his return from the gold diggings. Mr. Philps resumed his charge at Truro on the first Sunday in 1859, and the Church was reconstituted in May following with a fellowship of only four members, to whom were added 20 more in the course of the next five years. The next important point in the Church's history was the building of the present comely and convenient place of worship, which was opened on October 25, 1860, the Rev. T. Q. Stow presiding, and about 300 persons being present. At the tea meeting afterwards the whole of the cost, amounting to upwards of £600, was paid, and the place opened free from debt. On the following Lord's day the Revs. J. Lyall and John Hannay conducted the services which formed the closing of the celebration.

Mr. Philps' second pastorate closed in June, 1866, having lasted 7½ years, when he removed to Victoria, and was pastor at Kew for some years. The Rev. P. Barr was the next pastor, entering upon his office in December, after a few months' previous work in the place. Mr. Barr was a Glasgow student, and had been labouring on the Peninsula as assistant to the Rev. W. Wilson at Kadina and Wallaroo. About the same time a manse was proposed, and speedily the building was raised for the minister's use. During Mr. Barr's pastorate the Church fellowship was in-

creased by open profession of 29 brethren and sisters, and two out stations were opened and worked for some time near Mount Rufus, at one of which a Church was formed, but subsequently absorbed in the Truro Church. Mr. Barr found the labour of working these extremely laborious, as he rode eight miles over rough roads every Sunday afternoon, and had to get back for evening service at his own place. It was not wonderful that, though he looked robust, his health gave way, and serious symptoms of lung disease were apparent, which were not slow in developing themselves. The people gave him a rest from his labours, and, raising £51 in three days (to which about a dozen pounds more were added in Adelaide), they sent him to New Zealand, hoping for the best. But his work was done. He was worn out. The frail body could not endure the strain an active and energetic spirit put upon it. He spent himself in his Master's work, who is not forgetful of his work of faith and labour of love. He quietly fell asleep at the house of his brother, at Dunedin, on December 6, 1875, aged 49.

Mr. Philps then entered upon his third pastorate at Truro. He had been living on his estate at Denbies, close by, and preaching at North Rhine since his return from Victoria: and now that his son-in-law had gone to his rest Mr. Philps resumed his former work. At the first Church meeting the following resolution was passed, and entered on the Church book:—"That this Church, hearing of the death of its beloved pastor, wishes to testify to his diligent and faithful discharge of his pastoral duty while here, and to the uprightness, consistency, and Christian love that marked his conduct." The resolution expressed also the warmest sympathy with Mrs. Barr, and earnest prayer that God

would supply all her need. Mr. Philps did not remain pastor for long, for, suffering from painful and wasting disease, he fell asleep on October 5, 1876. The Church had again to express its sympathy with the widow and family, and its deep sorrow that the earnest and eloquent ministry of their late pastor should so soon have ended in death.

The services in God's house were maintained by the labours of the Rev. R. L. Coward and Mr. Ed. Hague until the entry of Mr. Wm. Hy. Newbould on his duties as minister of the place in June, 1877, and so great was the effect of his ministerial work that 14 new members were added to the Church in the first six months of his ministry, while at the same time services were begun at Dutton, about four miles away, in the German church kindly lent for the purpose. Mr. Newbould was solemnly ordained on November 23, Revs. Fletcher, Cox, and others taking part. During the next year 16 members were added to the Church, and preparations made to enlarge the building, which were carried into effect by the erection of a transept, completed and opened in May, 1879.

Great improvements have been made in the Church property at Truro. The manse has been enlarged, a stable built, trees and shrubs for shade and ornament planted, and there has never been a standing debt on the property. There are 64 regular communicants, and 14 others, occasional; Sunday-school, 78 scholars; Young Christians' Union, 40 members. Happy people whose God is the Lord!

The population of Truro in 1912 is 390, and the number of houses 70.

Truro and Dutton will for a very long time be associated with the name of William Henry Newbould. After a ministry of thirty years Mr. Newbould resigned in September, 1907, to the sorrow of those to whom he had ministered for so long. He intended spending whatever years should be left to him in helping his brother ministers and our Churches. But these were not to be many, for towards the close of 1909 he was made aware of a serious illness, and an immediate operation was declared to be necessary. No real danger was apprehended, but he passed quietly away on October 31, 1909.

The Rev. Joseph Robertson, M.A., of Ipswich, Queensland, writes in the *Congregationalist* of December 1909, concerning him as follows :—

"Truro was his first and only ministerial charge, but his soul went out beyond the town and the surrounding squatters and their stations, and he rendered splendid and disinterested service in the regions beyond. Thirty years ago he went, a young minister with a wife and little child, to take the oversight of the Truro Church. The work prospered, the Church was crowded, and many a life was touched to finer issues by his earnest, persuasive, winning ministry in the pulpit and in the parish. . . . It was a large parish for the Murray River ran thirty miles away, and he, not content with a fairly large congregation and district in his immediate neighbourhood, began missionary work there and other distant parts. Something of that work I saw in a practical manner, for more than once I was with him in missionary journeys. I especially recall a trip to Blanchetown, on the Murray, when I did the preaching. It was a time of drought. The rabbits were eating the bark off the lower parts of the

trees, and the sheaoaks had been stripped for fodder. The day was hot and the way was long. Along the way we stopped and he paid pastoral calls, and I saw his work and influence in homes remote from Churches. For thirty years he did that, and though towards the end the Parkin Mission subsidised the work, it was initiated by him and carried on by him for many years on his own motion without financial help. I have seen him start in rain, and I have seen him start in blazing heat and dust. On one occasion he and I drove from Truro about 32 miles to a tea meeting on the Murray Flats. The next day we started at 8 o'clock in the morning to return. That morning he had an attack of lumbago, from which he not infrequently suffered. He could scarcely sit in the buggy for pain. I had to take the reins. On arrival at the manse a telegram was put into his hand. A funeral at Blanchetown, 30 miles in another direction, required his presence. He had already been there twice within eight days to see the person who was now dead. She was a Roman Catholic, but had asked him to see her through, and to conduct her funeral service.

"But I said 'You are not well enough to go: let me do this for you.' He would not consent: away he went bright and cheerful.

"With all his pastoral and missionary work he did not fail to give time to reading and preparation for his pulpit, and I have heard him preach sermons of a high order. Time was when Truro was more thickly populated, when large numbers of young men were to be found in his congregation. To them he was accustomed to preach on special themes, and it was beautiful to see, as the years went by, young men meeting him in different places and recalling the helpful

services of days gone by. As a minister he was devoted, faithful, tactful, sympathetic, indefatigable.

"I have had sent to me a paper in which I find Bishop Thomas speaking at Blanchetown, and referring to my friend in terms of high appreciation.

"The newspaper says: 'While conducting a service at Blanchetown the Bishop of Adelaide referred to the loss the district had sustained through the death of the Rev. W. H. Newbould, Congregational minister. Dr. Thomas referred to Mr Newbould as one who had given up the best part of his life for his fellows.'

"As a man and a friend how true and real he was, how genuine, how trustworthy and reliable, how kind and unselfish, how sympathetic. As a minister devoted and faithful, as a man true as steel, as a friend one to be trusted with your whole heart. Did he travel, how men opened up to him. Not discovering the clergyman, men were drawn to him as a man and a brother. One to whom they were attracted and to whom they could speak as they could not do to many."

An "In Memoriam" window has been placed in the northern end of the church by the people to whom Mr. Newbould ministered. And also one to the memory of the late Thomas Scott, who was for many years a faithful member and supporter of the Church.

The members of the Shannon family have given a window, floral in design, in memory of their father and mother, Abraham and Eliza Shannon. It bears the inscription: "To him that overcometh I will grant to sit with Me." The editor once heard a member of this family say: "We can never be grateful enough to our fathers in the early days who made it their first business to erect a place where God could be worshipped. The children will never know in this world

how much they owe to that act of piety." And the remark seemed to him a fitting commentary on the old Scripture, "And he removed from thence . . . . and pitched his tent . . . . and there builded he an altar unto the Lord."

Mesdames C. Grieve and F. G. Scammel, of Stow Memorial, and Mrs. R. Keynes, of Keyneton, have placed a Communion Table and chair in the Church in memory of their brother, Abraham Shannon, who followed in his father's steps in being a devoted member of the Church. He died after a brief illness in 1907. He was for many years the Treasurer of the Church.

The Rev. J. G. Wright, of Hobart, succeeded Mr. Newbould, and during the two years he was there he endeared himself to the people and maintained a vigorous and large-hearted ministry. Towards the close of 1910 Mr. Wright gave up the charge to succeed the Rev. F. V. Pratt, M.A., at Angaston.

The Rev. George Slade followed Mr. Wright, and is still exercising the office of the Christian ministry with profit to the people.

At DUTTON (population, 87: houses, 20: 61 miles north) a new place of worship has been built, a branch Church formed, a Sunday-school established, and another out-station at Frankton developed as an off-shoot therefrom. Mr. S. E. Walder has done noble work at Dutton in the cause of God and man. The writer believes that in this favored township there are two churches—German and English—and not one public-house.

BLANCHETOWN.—The Rev. W. H. Newbould, of Truro, commenced work in this district in the year 1899 under the Parkin Mission, visiting it once in two months, and in 1896 he extended his labours to

Punyelroo, continuing until his death in 1909, when the Rev. J. C. Wright undertook the work. The Rev. D. McNaughtan, and afterwards the Rev. D. Milne, visited these districts on alternate months. In the beginning of 1911 Mr. J. I. Loughhead was appointed to the charge of the Blanchetown district, which included Swan Reach and Eastern Well. Mr. Loughhead is still in charge of this district, and is doing good work.

COLLINGROVE.—About four miles from Angaston is the estate and the residence of Mr. J. H. Angas, bearing the above name. Here was erected by Mr. Angas for the use of his family and the work people mainly a very elegant small church, where the Rev. R. L. Coward ministered in holy things, and did so for many years.

After the death of the Rev. R. L. Coward on August 29, 1893, the Rev. F. C. B. Fairey, the minister of Keyneton, was appointed by Mr. Angas to take charge of the services at Collingrove. He continued in this office for a number of years until his resignation in 1902. The Rev. L. Robjohns, B.A., his successor at Keyneton, was then made the minister.

Mrs. Angas had conducted for many years a Sunday-school in the Church, and was assisted in her work during part of that time by Mr. Lance Fletcher, son of the late Rev. Roby Fletcher, who went to England to complete his studies for the ministry at Lincoln and Mansfield Colleges, Oxford. He is now one of our honoured ministers in England.

The chapel at Collingrove was the outcome of a suggestion made by Mr. Coward. Up to the time of its erection Mr. and Mrs. Angas allowed Mr. Coward to

conduct services first in their house and afterwards in a room on the station. It was the practise for Mr. and Mrs. Angas during many years to drive into Angaston to attend service on Sunday morning, and after a hasty lunch to make their way on horseback over to Keyneton, where they conducted a Sunday-school in conjunction with Mr. and Mrs. Henry Evans. Mr. John Heath, of Heathville, who died in 1909, was very proud of a letter he possessed written now nearly 50 years ago by Mr. Angas asking him to become a teacher in the school, of which he was the Superintendent.

It was only when the claims of his own station people made themselves felt by them that Mr. and Mrs. Angas gave up their work at Keyneton, and bestowed their whole attention to the spiritual needs of their own people.

There are still living at Keyneton and Collingrove those who remember a visit paid to the churches by Mr. F. Basey and the late Rev. F. Searle. They tell us the first time they heard the new hymn, "Shall we Gather at the River," was when Mr. Basey sang it on the occasion of that visit.

Mr. Angas died on the evening of May 17, 1904, to the great sorrow of his family and of the little congregation which had been so closely connected with him by the closest of ties, viz., a communion of worship. We think it appropriate here we should quote from his biography written by Dr. H. T. Burgess, of the Children's Hospital :—

"Being a Congregationalist by choice, Mr. Angas was naturally more deeply interested in the affairs of that denomination than of any other, and by his gifts to

its funds in connection with certain movements. 'He being dead yet speaketh.'

"When the Jubilee of that body was celebrated in 1887 an effort was made to raise £30,000 in order to liquidate all Church debts, and Mr. Angas offered to contribute 10 per cent. on the amount obtained. The total results only reached about half the sum that was aimed at, but Mr. Angas did more than his promise by giving £2,000, and this was added to the funds of the Chapel Building Society, from which loans are granted to country and suburban Churches free of interest, or on very easy terms. Hence the gift instead of being absorbed in current expenses, has a permanent life of usefulness.

"When the Twentieth Century Fund project was launched its promoters had a less ambitious design.

"The documents containing a statement of what was proposed were forwarded to Mr. Angas, and they bear the following intercalation: 'Wanted £15,000, £500 after shearing, also 5% on all contributed in excess of £10,000.—(Signed) J. H. A.'"

The gifts bestowed upon our Churches as well as churches of other orders, his princely endowments of public institutions in these and other lands are referred to in Dr. Burgess' book. But the stories of private benefactions and thoughtful kindnesses bestowed on countless numbers of people in all kinds of positions never will be read, for they are known only to those who were the recipients.

His body was laid in the family vault at Lindsay after a private service in the Collingrove Chapel conducted by his minister, the Rev. L. Robjohns. At the grave Mr. Robjohns was assisted by the Revs. Joseph

Robertson and W. M. Grant, who paid an eloquent tribute to the memory of this dear friend.

Mr. Angas, among numerous other benefactions, bequeathed £2,000 to the Congregational Union, £2,000 to the Congregational Ministers' Widows and Orphans Fund, and £2,000 for maintaining the worship of God at the little church he loved so well.

A little after her husband's death Mrs. Angas conferred with Mr. Robjohns about doing something to perpetuate the memory of her husband in connection with the Church. A number of suggestions were considered, and it was finally decided by her to add to the church an Apse "In Memoriam" to her husband.

This was completed and dedicated to the Glory of God and to the memory of J. H. Angas on August 26, 1906.

The beautiful reproductions of Fra Angelicos Angels empannelled above the Communion table were the gift of Mrs. Roby Fletcher, widow of the late Rev. W. Roby Fletcher, a close friend of Mr. Angas.

Mr. Angas was an earnest Nonconformist, as the members of dissenting bodies are called in the old land. He was proud of the fact that a Nonconformist had always been at the head of the Angas family.

Mrs. Angas, who had been in feeble health for many years, survived her husband by scarcely six years. She was constantly a source of anxiety to her friends, and a great sufferer. She bore her suffering with rare fortitude up to the last. Until a few months before she died she played the organ at the Church on Sunday afternoons. She was never so happy as when seated at the organ in church surrounded by the girls she had taught to sing.

She loved to spend the quiet hours of her life sitting at the window of her room where she could see the little ivy-covered church peeping through the trees.

She passed away in the presence of her son and his wife, her nephew, her nurses, and the Revs. F. Wheen and L. Robjohns at sunset on Thursday, April 14, 1910. Her body was laid to rest beside that of her husband at sun down according to her request on the following Saturday.

The funeral, in the presence of a large concourse of people, was conducted by Mr. Robjohns, who was assisted by the Revs. F. Wheen and F. V. Pratt, who spoke very tenderly of her goodness.

Although Mrs. Angas was left to us for so brief a period, she crowded into the few short years an astonishing amount of care and solicitude for those in any need. She continued to support everything in which her husband had been interested, and what she regarded as the crowning work of her own endeavour was the establishing and endowing of a fund which she handed over to the care of trustees for granting pensions to distressed gentlewomen.

Early in 1911 Anglican services were substituted for the old order, and the Anglican Bishop of Adelaide "dedicated" the church.

Alma.—Fifty-three miles north of Adelaide the extensive upland plains drew farming population to them, and the friends at Kapunda, though 20 miles away, had their Christian sympathies drawn towards the people who were without religious ordinances. The Revs. M. Williams, B.A., and Wm. Oldham, with some lay brethren in the Church at Kapunda, conferring with the friends at Alma—Messrs. Aitchison, Freebairn, and Kelly—decided to give them help. So preaching

services were started, and maintained with regularity for some years, until a minister was found who would settle among them. The first was the Rev. E. W. Stephens, who came from one of the Methodist bodies, and settled there in 1866, and remained for two or three years. On his resigning the Rev. W. Oldham took the oversight of the Church until the year 1872, when the Rev. J. A. Dowie was ordained on the 21st of May pastor of the Alma Church, working also Salter's Springs in connection with it. Mr. Dowie was educated in the colony, but went to Glasgow to complete his preparation for ministerial work in the college there. He remained at Alma for a year or two, and was succeeded by the Rev. M. M. Dick, who came from Glasgow also, to take the charge of the place, which he retained until February, 1877, when he removed to Port Adelaide. The people at Alma had built some years before a substantial place of worship on a plot of land of about two acres extent, on which also a comfortable manse with outhouses and stables was erected.

The Rev. E. G. Atkinson followed Mr. Dick in the same year, and occupied the manse with his family till his removal to Hamley Bridge in April, 1882, where he remained as pastor until he removed to New South Wales, to the sorrow of the people among whom he had laboured in the Lord.

Before this happened, there had sprung up a township at Hamley Bridge, about ten miles to the south, at the railway junction on the northern line, and the two places had become united in the pastorate. But the difficulty of the minister's residence at Alma Plains, where the manse was, while the bulk of the people were at Hamley Bridge, was the cause of frequent uneasiness, which was brought to a climax by the removal

of the minister to the latter place. The history, therefore, of the older Church became merged in the younger.

HAMLEY BRIDGE (population, 213 : houses, 41 ; 44 miles north).– At this place the Primitive Methodists were first in the field, and the Rev. S. Gray visited from Riverton as the centre in 1872. The people collected about the Northern railway junction, and a township was laid out, in which Mr. Jenkin Coles gave an allotment for Primitive Methodist use. It appeared, however, that it could not be satisfactorily worked, and our Methodist brethren freely transferred their property to the Congregational body for Church purposes in January, 1874. On this a neat Church was built, 36 feet x 20, a great deal of the work being done by the people themselves, so that only £270 was needed in cash. The place was opened on September 21, 1874, the Rev. J. R. Ferguson conducting the services with great acceptance, and at the tea meeting afterwards there being a small debt left, the whole was paid off on the spot. At a subsequent period a good vestry was built at the back for £52, and furnished as a chamber also, so that many a minister, whether resident or visitor, has found it a wonderful convenience to have a resting place on the spot instead of having to travel far in the dark over bad roads.

A Sunday-school was opened in June, 1874, which has been a great blessing to the neighbourhood from that day to this. All this good work arose, under God, from the visit of the Rev. M. M. Dick, who came over from Alma, preaching first in Mr. Bell's office– in the previous year. Mr. Dick's presence and effort and able service put the people in good heart to enter upon these works, and enabled them to carry them

through so successfully. Mr. Atkinson, as mentioned under the previous heading, took up his abode at Hamley Bridge so as to be in the midst of the people, and dwelt among them, doing good work as a faithful minister, until his resignation in April, 1883. After his departure the brethren sought the services of Mr. T. S. Williams, a student of Union College, Adelaide, so far as he could render them, until he was settled over the Church as its pastor in October, 1883, and with all the energy of youth did the Lord's work among young and old to the advantage of all, and with manifest tokens of the Divine blessing. Mr. Williams left the Churches at Alma and Hamley Bridge in consequence of a call to the pastorate of Port Victor Church, which he accepted, ending his work on December 30, 1886. The Church at Hamley Bridge was formed by the Rev. M. M. Dick on May 9, 1875, when 13 members were united. Since then 65 members have been received, of whom 25 are now on the roll.

After the retirement of the Rev. T. S. Williams the Church was without a pastor until November, 1888, when the Rev. John Chapman, of Maitland, entered upon his ministry. During Mr. Chapman's time the manse was erected, the Churches at Hamley Bridge and Alma were renovated, new organs purchased for both Churches and the debt on the Alma Church reduced. Mr. Chapman left in 1891 to take the Church at Port Pirie. The Rev. J. W. Jones, of Broken Hill, became the pastor in 1891 and in 1893 went to take charge of a Church in Melbourne, and is now Secretary of the Victorian Union. His ministry was much appreciated and both of the Churches were vigorous during his stay. The Rev. M. L. Johnson, B.A., came to Hamley Bridge in February, 1893, and remained as minister of

the two Churches until 1898. His great ability as a preacher and his devotion as a pastor made him a power throughout the district. He left to take charge of the Church at College Park. In 1898 Mr. L. A. Wilson, for many years a deacon at the Hamley Bridge Church, died. He was a most lovable man and a devoted Christian. The townspeople erected a stone over his grave to testify to the esteem in which he was held for his services to the Church and the community. Mr. Johnson came from Adelaide to officiate at the funeral.

After Mr. Johnson's departure the Churches were supplied with various ministers and lay readers for a time, and among them was the Rev. A. S. Devenish, M.A., who occupied the pulpit for 14 Sundays. In May, 1900, Mr. R. J. Rose was invited to the ministry, and was ordained two years afterwards by the Revs. J. C. Kirby, Thos. Hope, and W. M. Grant to the office of a Christian minister.

On 10th July, 1900, the memorial stone to the additions of the Church was laid by the Hon. E. Lucas, M.L.C., when Mr. Joseph Bell gave a sketch of the history of the Church. On this occasion addresses were delivered by the Revs. J. C. Kirby, A. G. Fry, and the Rev. M. L. Johnson, B.A.

Mr. Rose resigned in September, 1903. Mr. Johnson received, and accepted, a unanimous call to resume the pastorate, and entered upon his second ministry in February, 1904, but he only remained until June, 1905, when he left for Balmain, New South Wales. His second ministry was greatly blessed of God, and when he went to Sydney he was followed by the good wishes of many to whom he had been minister and friend for so long. In October, 1905, the Rev. Fred. Priest, of

Hackney College, London, who had been associated with the Rowntrees in social work at York, became the minister. In Mr. Priest's time the balance of the debt incurred in extending the Church at Hamley Bridge was raised, and a new system of lighting installed. Mr. Priest drew large congregations, especially of young people in the evening, and to the regret of his people resigned in January, 1909, in response to an invitation from the Church at Henley Beach. In June of the same year the Rev. John Chapman, of Bunbury, W.A., also began a second ministry here. In July of the following year a Junior Church Membership was established at Hamley Bridge, and for two years meetings have been carried on by the pastor and Mrs. Dawkins with astonishing success. Dr. S. L. Dawkins was really the founder of the movement, and has rendered valued assistance to it. In 1911 the Alma Church was renovated and new ceilings fixed; a new organ was also purchased. Mr. Joseph Black, a member of the Church for 30 years and for over 25 years a deacon at Hamley Bridge and a Sunday-school teacher, died during that year to the sorrow of the people at large. He was a man of great faith and unflagging zeal. Mr. Joseph Bell, who has been associated with the Church from the beginning, has been Superintendent of the Sunday-school for 40 years.

The young people in the Sunday-school and in both Endeavour Societies are pledging themselves to raise funds systematically for Home and Foreign Missions.

GLADSTONE (population, 729; houses, 179; places of worship, four; 134 miles north).—The district of country now known as the Northern Areas had been from the first occupied as sheep runs by specially

wealthy squatters. It was opened to farmers some 18 or 20 years ago, and people migrated there from all parts of the colony to take advantage of the rich virgin soil. The Congregational Union co-operated with the Presbyterian Synod in dispatching two brethren—the Revs. J. R. Ferguson and James Henderson—to spy out the land, and to agree upon mutual action in evangelising so as not to overlap each other's work. It was decided that Gladstone should be worked by us, and efforts were made and money spent abundantly for about nine years, but all in vain. We failed to establish ourselves in the place. We can merely hint at the successive points. We began with schoolroom services in 1874, the Rev. A. Buchanan visiting the place occasionally. In 1877 Mr. George Thompson was sent, and remained about ten months. The third effort was at the instance of the friends on the spot, when the Institute was opened on May 12, 1882, by the Rev. W. Wilson, who agreed to render service for two Sundays every month. In 1882 a meeting was held, and it was decided to build, and land was bought for £50 from Mr. H. J. Stock, a firm and true friend to the interest there. The Rev. A. Scales worked in the place for some months, and was followed in 1883 by Mr. T. S. Williams, a student of Union College, who did much to revive the attention of the people, but on his removal the substitution of Mr. T. J. Hoare failed to maintain the interest, and we retired from the scene.

Mr. Harris says: "No minister was available as a settled pastor; some of those most interested had left the neighbourhood, and the funds of the Union were being too largely drawn upon, so after about nine and a-half years' effort our people withdrew, and the

land was subsequently transferred back to Mr. Stock on repayment of the original price."

GEORGETOWN, GULNARE PLAINS, LAURA, JAMESTOWN, CALTOWIE, and BELALIE EAST had also a share of our evangelistic attentions about the same period, but nothing permanent resulted.

PORT PIRIE (population, 1,600; places of worship, eight; 154 miles north).—This town rose from its primeval mangrove swamp in consequence of the opening of the areas mentioned before to wheat-growing instead of wool-producing. At once an outlet for produce was needed, and one which was accessible to ocean-going vessels. Happily for Congregational interests in the place, the first Harbour-Master, Captain R. B. Williams, was a member of the Church at Port Victor before he went to Port Pirie, and he at once, in obedience to the apostolic command "not to forsake assembling together," called meetings at the houses of like-minded friends, and God has blessed them, and made them increase with the true divine increase. Ministers from the settled districts began to visit the people, whose cry was "Come over and help us," the Revs. W. Wilson, Chas. Hodge, and J. R. Ferguson, among others, responding. This was in 1873, and the next year the Rev. A. Buchanan came from Western Australia as travelling evangelist in the Areas, a sort of work for which he was eminently fitted. In the course of this year an allotment of land was bought for £45, but Mr. Buchanan removed to Green's Plains and became the settled minister there in place of the Rev. R. G. Bayly, who had transferred his services to Maitland. In November, 1875, a Church was formed with solemn service, conducted by the Rev. J. C. McMichael, at which also Messrs. R. B.

Williams and T. U. Scrutton were appointed deacons, and the Lord's Supper partaken of. The Rev. W. Hopkins removed from his pastorate at Kapunda to take charge of the Port Pirie Church, and began his work on January 16, 1876. The people then had courage to rise and build, though at first in a humble way. They put up a wooden building, with seats for 120 persons, at a cost of £245, where they continued to meet for the next year and a-half, when the services of Mr. Hopkins were brought to an end by his resignation and removal to Glenelg. During the year 1877 the infant Church was helped by supplies from Adelaide and other places, but the burden of the work fell on Messrs. T. U. Scrutton and J. L. Coombe, whose services were of great value.

The Rev. Palmer Law came into the colony in April, 1878, and his attention being directed to Port Pirie, he went there, received a call duly, and entered upon pastoral responsibilities on June 30. He was a Western College man. During his ministry the present stone building was put up at a cost of about £1,000. The stone was laid in September, the Rev. W. R. Fletcher, M.A., preaching, and the opening of the Church took place in February, 1879, when the Rev. F. W. Cox officiated. The place was seated for 350 persons, with the possibility of enlargement for 500 if need be. Mr. Law left Port Pirie in September, 1880, to establish a new congregation in North Adelaide, which intention was never realised.

In the following year the Rev. Wm. Wilson, well-known for his valued services in Hindmarsh and other places, and at this time working with the Presbyterians at Koolunga, was called to the pastorate, and entered upon his work in May, 1881. The present substantial

manse was built for him on the Church property at a cost of £700, and paid for in three years. All the sittings in the church were occupied, and an enlargement of the place was imperatively required, and accomplished by a suitable addition in 1882. But any one who knows the energies of Mr. Wilson will easily believe that expansion of his field of labour would be sought. And so it happened. First, at Wheatlands an afternoon service was set up; and then at Napperby another Sunday afternoon service was begun, the Wesleyan friends making over the latter place to him. These were, of course, worked with the aid of lay helpers. Besides this a Sunday-school was begun for the children. The ships in the port were visited and services held, a Bethel flag having been obtained from the Seamen's Mission in London.

The Church has suffered from short harvests in the Areas, and consequent removal of valued friends and helpers, one of the most serious being that of Mr. T. U. Scrutton, who has recently left the place. But the grace of God will not leave honest and persevering work unblessed.

The wonderful growth of this town is seen on comparing the latest information supplied to us with that given at the beginning of the account of this Church. The population is now about 10,000, and there are 2,000 houses, and there are eight places of public worship. Mr. Wilson resigned his charge in 1890. He was a faithful minister, a notable theological scholar, and always to the front in advancing the interests of young men. During his pastorate a literary society was founded which became a strong and vigorous institution.

Then a heavy debt was on the property to the extent of £1,200, and the interest to be paid annually was nearly £100 Mr. Wilson, feeling the strain of raising this amount annually too great upon him, resolved to relinquish the work.

At the time of writing the Church property is valued at £4,000, and there is only a small building debt of £260.

The Rev. John Chapman succeeded Mr. Wilson in 1891. He faithfully laboured here for ten years, and then left in answer to a call to become the minister at Bunbury, W.A., in 1901.

The Napperby and Pirie East Mission Churches prospered greatly under Mr. Chapman's care.

Notable at this time were the Sunday Morning Prayer Meetings held in the Church at 7 o'clock in the summer, when petitions were offered for a blessing on the day's work in the Church, Sunday-school, and among the shipping. At ten the Berean Bible Class was held, which was well attended, and once a month an evangelistic service was conducted in the Church after the evening service by the Christian Endeavour Society under the leadership of the pastor. The Sunday-school also was in an efficient state.

Looking back upon those workers who during these years have crossed the bar, we remember first Mr. Francis Edwards deacon and Superintendent of the school, a man of humble spirit but mighty in faith. He was never happier than when he was engaged in personal conversation with those who were concerned with their soul's deepest need. He truly went about doing good, spreading his message with the tracts he distributed and relieving human suffering by his medical knowledge.

Mr. J. G. Lewis was a deacon for many years, and a consistent Christian. He devoted much of his leisure to the advancement of the Church.

Mr. Charles Geddes, the oldest member of the Church at the time of his death, had been Superintendent of the school for 14 years. He devoted his best gifts to the advancement of the rising generation.

Captain R. B. Williams (*vide supra*) died suddenly in January, 1901. He was the founder of Congregationalism in Port Pirie, the first deacon and Treasurer of the Church, and held these offices continuously for more than 26 years.

The Rev. G. A. Hill, M.A., entered on the pastorate in October, 1901, but was compelled to resign in July, 1904, on account of ill-health. He afterwards joined the Presbyterian Church in New South Wales.

The present minister, the Rev. E. C. Holton, has been in the Church since 1904.

The institutions of the Church are all doing effective service. Besides the Sunday-school there are Endeavour Societies, senior and junior, a pastor's Bible Class, and a Catechumen Class. Mr. Holton is now conducting the third catechumen class. They have all been fruitful in bringing young people into fellowship with the Church. There is an effective choir under the leadership of Mr. Nancarrow and Miss Forsaith.

The property consists of a stone Church with a spire and two vestries, a schoolroom, which is the original wooden church, a manse, and a cottage for the caretaker.

RENMARK.—Work was commenced here in 1889 by the Parkin Mission. The Revs. George Herrington, T. S. Williams, John Chapman, A. Hodge, Hampden

Cooke, and Mr. A. S. Devinish each supplying for a month. In March, 1890, the Rev. W. T. Kench entered upon the work and remained there until 1892, when he left to take over the work at Trinity Church, Perth, W.A.

In October, 1892, the Rev. T. B. Logie took charge and continued until his death in 1898. The Rev. George Williams had charge from August, 1898, until April, 1904. Following Mr. Williams, the Rev. R. J. Rose, Messrs. A. W. Gordon, J. F. Dunstan, and A. S. Meldrum continued the work until November, 1909, when the Rev. W. Jarrett was appointed. At the time of writing the Rev. J. Casley, who came from Tasmania, is in charge, and is doing good work.

Broken Hill (population, 34,000; houses, 5,654; 334 miles from Adelaide).—

The year 1887 found the Broken Hill Church in its infancy, the town of Broken Hill having only been founded a few years previous to this date. The Church as a Church was founded by the Rev. W. T. Kench, now of Perth, Western Australia, under whose ministry the cause prospered greatly. Previous to the ministry of Mr. Kench there had existed a Congregational Hall doing work of a distinctive nature, resembling that of a modern mission. Its affairs were governed by a committee of management with the minister as Chairman.

The minister to inaugurate this work was the Rev. Keith McKie, and he is affectionately remembered by many early residents of Broken Hill for the great work he accomplished in its early days. Subsequent to Mr. McKie the Rev. J. W. Jones had charge of the Church, and he was followed for a year by the Rev. Hampden Cooke, now Secretary of Mill Hill Public

School, near London, and reviser of Dr. Weymouth's translation of the New Testament. Mr. Kench followed and established a real Church fellowship.

After Mr. Kench's retirement the pastorate was successively occupied by the following ministers:—Revs. A. Hodge, W. Pearce, W. Keay, W. Jarrett, and A. Francis, the present pastor being the Rev. R. O. Nadebaum, B.A. The Church has gone through many vicissitudes. For some years it was one of the most prominent Churches of the town; but owing to frequent changes in the pastorate, coupled with its isolation from the other Congregational Churches, in its later years it lost a great deal of its influence.

During the past 18 months it has regained some lost ground, and is slowly growing in numbers and spiritual influence. There has been a revival of interest in many branches of Christian work, and a number of organizations are at present in a healthy condition. The Church at present consists of about 40 members, who are earnest for its welfare. The branch of the Ladies' Auxiliary to the Congregational Union and Home Mission of S.A. is steadily increasing in numbers and zeal, and is exercising a good influence in the Church and upon the community at large.

A Girls' Guild has been in existence for some years and has done magnificent work. Lately a more systematic programme of intellectual, spiritual, and practical affairs has been devised, and the girls are deriving much benefit from their meetings. The Sunday-school is steadily growing. There are about 120 members, including 14 teachers. A kindergarten class was established last year under expert leadership, and has about 50 members.

Owing to its isolated position the Church is denied

fellowship with members of other Churches of our order, and needs the warm support of the denomination to strengthen it.

During the last eighteen months a fund was raised to build a manse for the minister. A piece of land was given by Mr. A. Stenhouse, of Broken Hill and St. Kilda, Melbourne, and the Church, with the help of friends, raised £300 for this object. With the aid of a £300 loan from the Chapel Building Society of South Australia the manse has been built, and the Church has now a comfortable five-roomed house as a permanent residence for the minister.

Mr. Nadebaum, the present minister, was a public school teacher. After graduating at the Adelaide University he proceeded to Mansfield College, Oxford, under a scholarship provided by the late Mrs. J. H. Angas. He completed his theological course at Oxford, had some experience at the University Settlement, Mansfield House, in the East End of London, and travelled in Germany, Palestine, and Egypt before returning to Adelaide. He was recently married to Miss Hales, B.A., a teacher in the Norwood High School. He is a quiet, cultured preacher. Has a wide knowledge of men, and is greatly assisted in his work by his gifted and enthusiastic wife. The Church already gives signs of progress and effectiveness under the leadership of the devoted minister and Mrs. Nadebaum.

Palmerston and Port Darwin, Northern Territory.—It is a far cry from Port Pirie to the shores of the Indian Ocean, but it is the next place to the north where we have had Congregational worship. It is a 1,600-mile gap between the two. When shall that vast space be filled with people of European

descent, and worshipping the Holy One with simple Scriptural service!

In 1872 the small schooner "Mary King" took out a party of settlers to the new tropic lands of South Australia, and among them was our energetic friend, Mr. A. Gore, going out for trading objects. The Government Resident, Captain Douglas, freely gave a room in the residence for a morning service, as only an evening one had been held hitherto, Mr. Gore officiating. This he continued from August 4th until November, when he left for Adelaide, where he made such representations of the needs of the place that a wooden building was at once put together and conveyed by ship to Palmerston. Unfortunately, Mr. Gore was prostrated by malarial fever on his return; and in the utter confusion of a new settlement, and gold discoveries continually being made, the building could not be put up. In the meantime the Rev. Mr. Bogle, a Wesleyan brother, having been sent up by the Conference, the building was transferred to him and set up, remaining to this day the only house for the worship of God at Palmerston. It was in our hearts to have done the work, but the providence of God seems to have put it into other hands. We are thankful those hands were so able and efficient. Mr. Gore was able to render help to our Wesleyan friends when Mr. Bogle was itinerating in the interior by taking public services at Palmerston.

GREEN'S PLAINS (about 105 miles west of Adelaide).—The country began to be occupied by farmers after the copper discoveries, and in 1866, when the Rev. D. M. Davies was pastor at Wallaroo, a preaching station was opened a few miles to the westward in connection with the Wallaroo Church. About a year after the Rev. W.

Wilson, of Kadina, took the oversight and maintained the services with the help of lay preachers until 1873. The Rev. R. G. Bayly had charge in 1874, and the following year the Rev. And. Buchanan removed from Port Pirie to take charge, extending the circle of operations to places in the neighbourhood for some miles round. Mr. Buchanan was specially fitted for such work, and if anyone could succeed in the circumstances, he would be the man. He had great fervour of spirit, and energy that was indomitable, and it was with great sorrow that the brethren heard of his determination to return to West Australia. A group of stations was thus left without an overseer, as we were never able to supply the place left vacant.

KADINA (population, 1,521 ; houses, 420 ; places of worship, six ; 117 miles west).—This and the next township (Wallaroo) as well as others on Yorke's Peninsula, own their origin to discovery in 1860 of wonderfully rich deposits of copper in what are known as the Moonta and the Wallaroo mines, the former of which has raised copper to the value of £4,579,097, and the latter £2,030,143 up to the end of 1886. More than that, there was never a single penny of the shareholders' money called up for the Moonta mine working. The following history of the Kadina Church and its neighbouring Churches is abbreviated from the pen of the Rev. W. Wilson, its pioneer pastor .—

On June 12, 1861, a preliminary meeting was held in Mr. G. N. Birks' store for the purpose of forming a Congregational Church at Kadina, the Rev. T. Q. Stow presiding. On Sunday, June 23, the Rev. T. Q. Stow preached in Mr. Stacy's store to a very large congregation. On August 13 it was resolved —"That a Church of Christ be now formed, and that worship

be carried on in the Congregational Chapel about to be built in Ewing-street." During the first few months of the Church's history several ministers from Adelaide "occasionally occupied the pulpit of the church." The Rev. W. Wilson, then of Hindmarsh, occupied the pulpit on the first two Sundays of March, 1862. On July 11, 1862, the first deacons of the Church were appointed, viz., Messrs. John Nott, T. H. Hall, and Lloyd Summers. Early in December, 1862, a call to the pastorate was presented to the Rev. W. Wilson. Mr. Wilson had then been pastor of the Church at Hindmarsh for five years, during which time the Church was formed anew, having virtually ceased to exist, and prospered greatly both temporally and spiritually so that pastor and people were very unwilling to part with each other. Mr. Stow then, among other well and fondly-remembered last words, urgently entreated Mr. Wilson to make it his particular care as a member of the Congregational Union Committee that the flock of God over in the wilderness of Yorke's Peninsula might be provided with an under shepherd. Mr. Wilson promised to do so, but little did he think how he was to be required to keep this promise. When, however, he received the call from the Church at Kadina, and on consultation with his brethren of the Congregational Union Committee found that no suitable minister might then be expected from England for this sphere, he accepted this invitation as a call from the Lord to follow Him into the wilderness. Mr. Wilson's ministry at Kadina began in the middle of April, 1863. The friends at Port Wallaroo—where a Congregational Church had recently been formed—soon applied for part of his services, and to this application an affirmative reply was given, and regular worship was com-

menced there. A place of worship was built, to the cost of which £400 was contributed by friends in Adelaide and other parts of the colony within two months. A Sunday-school was formed in the old chapel from the very first, under the superintendence of Mr. Clezy, of the National Bank, and a weekly meeting and Bible-class established. About this time Captain (now Sir W. W.) Hughes generously offered to pay £150 per annum towards Mr. Wilson's salary, and to pay half the cost of the erection of a church, if he would go to reside at Wallaroo.

On April 27, 1864, a Missionary Society was formed, and correspondence with Christian friends of other denominations on the Peninsula entered into, with a view to missionary work among our aborigines. It was felt that we must get a missionary entirely devoted to this work, and, being utterly at a loss where to look for one, we engaged in special prayer for this object, and soon found that before we called God had answered. Our Moravian brethren in Germany had sent out four of their missionaries to labour among the aborigines in the centre of the Australian Continent, which the long drought prevented. Mrs. M. A. Aldersey, formerly a missionary in China, received them into her house, and, hearing of the desire to begin missionary operations among their aborigines, Mrs. Aldersey sent Messrs. Wadder and Kuhn to the care of the pastor of the Kadina Church. A beginning of the work was made at once. A shed in the minister's yard was converted into a temporary school, and a cottage taken for the accommodation of the children. Mr. Kuhn, having faith in God that He would establish a mission there, consented to remain as guest at the Congregational manse until this could be fully accomplished. The

result was that the present Point Pearce Aboriginal Mission, with the Rev. J. Kuhn as Superintendent, grew out of this leading of divine providence, and has been the means of immense blessing to the native tribes on the Peninsula.

Farmers began now to settle on Green's Plains. These looked to the Kadina Church for the supply of religious services, which were conducted at first in tents, and afterwards in a pine chapel erected by the settlers for public worship in connection with the Kadina Congregational Church. The services held in this chapel were for several years the only regular religious services held between Kadina and the River Light. In July, 1865, the Rev. Peter Barr came to assist Mr. Wilson, with the assistance of the Home Missionary Society, Mr. Wilson to board him at the manse. After a year's assiduous useful labours in this field Mr. Barr accepted a call from the Congregational Church at Truro, where his eminently diligent and useful labours till the time of his entering into rest are well known.

In 1866 the Church at Wallaroo had become so strong that it wanted a minister of its own, and Mr. Wilson, declining to become that minister, they called to the pastorate the Rev. D. M. Davies. Mr. Davies was solemnly ordained to the work of the Christian ministry in the Congregational Church, Wallaroo, by the Rev. F. W. Cox and the Rev. W. Wilson, assisted by other ministers of the town.

The Presbyterian friends, greatly aided by the liberality of Sir W. W. Hughes, erected a substantial new church, and the Rev. D. M. Davies, having soon accepted a call from the Welsh Congregational Church, near Ballarat, Victoria, the Congregational Church at

Wallaroo felt itself unable to call another minister. Soon after this Mr. Wilson had the great pleasure of assisting the ministers of the various surrounding denominations at the ordination of the Rev. John Lloyd as pastor of the Welsh Congregational Church at Wallaroo, which may he long remain to be, enjoying as great and even greater blessings than the Lord has already bestowed upon him and his deeply-attached flock.

Meanwhile the want of a new church had long been felt at Kadina, and a site having been purchased, a comfortable new church was erected and opened on Sunday, April 24, 1870, by the Rev. J. Jefferis, of North Adelaide, preaching in the morning and evening, and the Rev. A. Michie, Presbyterian minister of Wallaroo, in the afternoon to overflowing and deeply-interested congregations.

The new church continued to be filled with a regular congregation, and a Sunday-school was gathered under the superintendence of Mr. J. N. Lewis, of the South Australian Bank, which required the accommodation of both old and new chapels. Many, too, were added to the Church, in one year 25 having been added from the world, besides additions by transference from other Churches.

A valuable feature in the Church's operations was a Young Men's Literary Society, under the care of Mr. Wilson, as its President, which continued for twelve years.

At the close of January, 1878, the pastor resigned his position at Kadina with the view of going home for a season, and so great was the regard and the interest felt in his departure that testimonials amounting to about £300 were presented to him and his family from Kadina

and neighbourhood and from Adelaide and the suburbs. The Yorke's Peninsula Aboriginal Mission Committee also presented Mr. Wilson with a valuable gold watch. On arriving at Cape Town Mr. Wilson met the Rev. T. Kyte on his way to South Australia, and was able to direct his way to Kadina, where he settled, beginning his ministry in August, 1878. Mr. Kyte, being an able preacher, laboured with much acceptance at Kadina until December 31, 1884, when he accepted an invitation from the Congregational Church in Perth, Western Australia. In April, 1885, the Rev. W. Watkins, having been invited to a twelve-months' pastorate, accepted the invitation, and remained with the Church for that time. The pulpit was then variously supplied for several months. The Church at Kadina has since that time called Mr. Alfred Hodge, of Union College, son of the Rev. C. Hodge, to be their minister, and he having accepted their cordial call, began his ministry on November 1, 1886, which ministry may the Lord long maintain and render very fruitful in the salvation of souls, and the strong and pure up-building of His Church at Kadina on the one foundation which He hath laid in Zion.

In 1912 the population of Kadina is 2,000, and at the Wallaroo Mines, 1½ miles distant, there are 3,300 people; number of houses, 400; and at Wallaroo Mines, 787; places of public worship, six, and two at Wallaroo Mines. Mr. Hodge fulfilled the duties of the pastorate for nine years, when he accepted a call to the Broken Hill Congregational Church. Mr. A. H. Austin, a student from Adelaide, who afterwards went to Camden College and graduated at the Sydney University,

and is now a minister at Mosman's Bay, Sydney, fulfilled the pastorate for a little while. In turn the Revs. D. McNaughtan, G. Hill, M.A., the late Rev. B. Dorman, and Mr. Norman Beaney were ministers for brief periods.

The Rev. R. J. Rose took charge of the Church in May, 1906. Owing to a slump in the copper market and the continued bad harvests in the district, the Church suffered considerably. Many of its most active and loyal supporters during this period of financial depression were compelled to remove to other districts, but there still remained a faithful few, and with increased activity in the copper mines and the return of good seasons, efforts were made to raise funds to repair the Church property, and about £100 was raised for this purpose. In February, 1907, it was decided to erect a school hall at the rear of the church, to be named the Wilson Memorial Hall, that the name of the first minister might be perpetuated. Mr. Wilson for forty years rendered magnificent services to our Churches in South Australia. On March 6 the foundation-stone was laid by Mr. Wilson's daughter, Mrs. E. H. Bakewell, a member of Stow Memorial Church. On May 1st the opening ceremony took place, when Mr. Ernest Wilson was asked to open the door of the building. Portraits of Mr. and Mrs. Wilson, presented by Mrs. Bakewell, were also unveiled by Mr. E. Wilson. The cost of the hall was £500, the Chapel Building Society advancing £250. On December 31st, 1908, Mr. Rose terminated his pastorate. Mr. Thos. D. Webb, a student, began his pastorate in January, 1909, and by degrees the Church has improved in membership and attendance, and has been freed of the financial obligations incurred during troublous years.

In October, 1911, the jubilee of the Church was celebrated, and the Rev. A. Depledge Sykes, Chairman of the Union, preached to large congregations. On this occasion the Church was again renovated at the cost of £140. Mr. Webb continued in the pastorate until July 21st of this year, when he accepted a call to the Bordertown Church.

Mr. T. Cowley, sen., and Mrs. T. Harwood, who were received into fellowship by Mr. Wilson in 1867, are still in office.

Mr. H. L. Curnow, student of Parkin College, is a member of Kadina.

Wallaroo (population, 4,000; houses, 670; places of worship, seven; 123 miles west).—This place is the port of the great mining district of Yorke's Peninsula. Its principal support is the Smelting Works for the reduction of copper.

Its history is so much mixed up with the sister Church at Kadina that much of what Mr. Wilson has written applies to Wallaroo also. A beginning appears to have been made about 1864 to hold meetings for worship, and a Church of 15 members was formed, the Rev. W. Wilson being pastor. The next step was the purchase of a site and the erection of a church at a cost of £700, in which the Rev. P. Barr ministered for about a year. The erection and partial endowment of the Presbyterian Church by Sir W. W. Hughes weakened the Congregational interest considerably. The Rev. D. M. Davies, from Brecon College, North Wales, arrived in 1866, was duly called and ordained as already described. Mr. Davies is now a member of the Legislature in Victoria. After this Mr. John Lloyd, who was employed on the Smelting Works, was accustomed to preach in Welsh regularly to his

compatriots on the Lord's day; and very highly valued were those services from their originality and fervour, and from the manifest blessing of God upon them. Circumstances connected with the works there made it likely that these services would be lost, which led to an effort being made by the workmen, and backed by friends outside, to secure Mr. Lloyd's teaching and oversight in future. After a year, the people gave Mr. Lloyd a solemn call to the pastorate, which he could not see the way clear to accept for some time. Eventually, after prayer and consultation with Mr. Wilson, he thought the hand of God was discernible in it, and assented to the call. Mr. Lloyd was engaged in teaching in the Wallaroo school, when he was ordained on January 19, 1869, the Revs. W. Wilson, A. Michie (Presbyterian), Thomas Raston (Wesleyan), Thomas Garnett (Primitive Methodist), taking part in the service with the laying on of the hands of the presbyters. The Rev. John Lloyd while holding his office in Wallaroo, preached in both his native tongue and in English, with equal acceptance in both. Since his ministry the church has been finished and seated fully, and a comfortable manse secured. There are about 100 members in fellowship: Sunday scholars, 150; with a congregation of about 180 on Sunday evenings.

For many years Mr. Lloyd continued to conduct a morning service in Welsh, and the Church was well attended, but as years went on the greater part of his congregation came to be those who did not understand the language, and so an English service was substituted in the morning. But up to the last Mr.

Lloyd conducted a week night service in his native tongue. The Church was always well attended, and for many years the building was taxed to its utmost. On the occasion of any special service the Institute hall had to be engaged. Mr. Lloyd was famous throughout the State, and his services were in great demand. He received several invitations to pastorates in this State and Victoria, but his people would not hear of him leaving. For some time he had oversight of the Church at Mount Lofty in the early days of its history, and was invited to become minister there, but his attachment to Wallaroo was too strong. He was a great worker in the temperance cause, and exercised a potent influence on the lives of the growing boys and girls of the town. In October, 1904, Mr. Lloyd attended Bordertown to conduct the anniversary services there, this being the only town in South Australia he had not visited. During the service he was seized with illness, from which he never recovered, and he died at Bordertown in the house of Mr. Milne on October 29th, 1904. His body was brought to Wallaroo, and his funeral was attended by the largest concourse of people ever seen at a similar gathering in the town, and the grief was widespread. Five hundred school children marched in the procession, thus paying their tribute to him who was known as The Children's Friend.

The Rev. Rees Jones succeeded Mr. Lloyd in October, 1905, and remained until April, 1907. In the following May, the Rev. George A. Cooper, of Houghton, was invited to become the minister. He carried on an efficient and effective work. He recently moved to Milang.

For many years, as has already been observed, the Church suffered from lack of accommodation, but owing to the dread of incurring debt the work of enlarging the church was continually delayed; but in 1908 it was decided that this necessary work could no longer be postponed. The enlargement of the Church was completed on February 5th, when in the presence of a great gathering Mrs. E. Lloyd, widow of the beloved minister, re-opened the Church and renamed it the Lloyd Memorial Church in memory of its first pastor.

Tumby Bay.—Among the towns which have lately been attracting our farming population to Eyre's Peninsula is Tumby Bay. A number of our people had settled in this town, and it was thought by the Governors of the Parkin Mission that a Church should be established there. The work was commenced by Mr. A. S. Meldrum in 1906. In January, 1908, the foundation-stone of a church was laid by the President of the Mission, Senator Joseph Vardon; and in April of the same year the church was opened for public worship by the Chairman of the Union, the Rev. Leonard Robjohns, and a fellowship was formed. A manse also was built for the residence of our minister.

After two years' service Mr. Meldrum was removed to Renmark, and the Rev. H. C. Nelson, of Adelaide College, was appointed to the district. Mr. Nelson continued to do good work until June, 1911, when he withdrew in response to a call from the Church at Maclaren Vale. The Rev. R. B. Pocock, who came from New South Wales, is now the minister in charge, and there is every prospect of a successful ministry.

Maitland (population, 177; houses, 61; places of worship, four; 111 miles west).—The following account of this place, situated on Yorke's Peninsula, in the

midst of an agricultural district, together with its various stations, is drawn up by the energetic pastor, the Rev. John Chapman. It presents an admirable picture of a working Church carrying out its Lord's work under by no means specially advantageous outward circumstances.

The first conception of the establishment of Congregational worship arose from the action of the Rev. J. R. Ferguson in suggestion to the Rev. R. G. Bayly, and was followed by a visit of the Rev. W. Wilson and others, who visited the settlers on the spot. This led to the settlement of Mr. Bayly, who commenced his work in January, 1875. He conducted services in the houses, and visited many of the families in the Hundreds of Maitland, Kilkerran, Tiparra, Wauraltee, and Cunningham. In 1875 an iron church was erected in Maitland, which was enlarged in 1876: a manse also was erected, and an allotment of land, comprising three acres, was purchased, Mr. H. Pitcher advancing the money. Rev. R. G. Bayly remained in charge until February, 1881, when the Church roll-book contained 64 members' names, including the outstations, of which there were four—Weetulta, Kilkerran, Yorke Valley, and Wauraltee. After Mr. Bayly's resignation, through some unfortunate disagreement, and the congregation and Sunday-school scattered, the services were resumed and conducted by lay preachers until the arrival of Mr. J. Chapman from Sydney, who accepted the pastorate, and entered on his duties in November, 1882. During the interval, Weetulta and Wauraltee were lost to the denomination, and the membership dwindled down to 21 in November, 1882. Soon after Mr. Chapman's arrival a new church was decided upon, the foundation-stone of which was

laid by the Hon. R. A. Tarlton on December 13, 1882, Revs. F. W. Cox, C. Manthorpe, J. C. Kirby, and T. M. Rowe (Wesleyan) assisting. Mr. Chapman was ordained in the old iron church the same day, the same ministers assisting thereat. In April, Rev. W. R. Fletcher, M.A., came over to preach in aid of the new church building fund, when the large Institute was filled with a very appreciative audience. Mr. Fletcher's sermons made a lasting impression on many. The church was formally opened in August, 1883, by Rev. T. Hope, the services being continued the following Sunday, when Rev. J. Lloyd preached. The building is of stone, with cement dressings, and with the furniture cost £860, of which £560 was paid off. Revs. F. W. Cox, C. Manthorpe, J. C. Kirby, and Rev. W. R. Fletcher, M.A., rendered valuable assistance by receiving subscriptions from Adelaide and neighbourhood. Sitting accommodation was provided for 142; number of members, 45; Sunday-school scholars, 48; teachers, five. The pastor was assisted by the co-pastor (honorary), Rev. W. J. Kuhn, and a staff of 11 lay preachers.

Mr. Chapman continued his ministry until March, 1888, when he resigned to go to Hamley Bridge.

He was succeeded by the Rev. W. S. Fernie, who carried on a faithful work for nine years until he went to New Zealand in April, 1897.

The Rev. T. S. Williams was then minister from September, 1897, until August, 1910. Mr. Williams did splendid work. He opened a new preaching station at Cunningham a few months before he left, and a Lecture Hall at Maitland was completed at the same time and dedicated to the service of God.

Mr. Williams' long service to our Churches was recognised by the brethren by his election to the Chair of the Union in 1908.

The present minister, the Rev. E. J. Stacy, began his ministry in November, 1910. He was for some years a journalist in Adelaide and an officer of the Port Adelaide Church under Mr. Kirby, to whom he feels indebted for encouragement and help in his efforts to fit himself for the sacred office. While engaged in his journalistic work our friend qualified himself for the ministry by availing himself of the provisions made by the Congregational Union Committee for "extra mural" students. He had also given a large amount of his time to Sunday-school work, and made a special study of that branch of Christian service. He is already proving himself a great force in the town and surrounding district.

In December, 1904, a disastrous fire broke out in the town. The fence surrounding the property was destroyed. The Church building and the manse were in great danger, but happily they were saved. A District Committee was formed in 1911 of representatives of the three associated Churches—Maitland, Tippara West, and Cunningham—to manage the common concerns of the pastorate and Churches.

KILKERRAN CHURCH.—Services were established in 1876, in the houses of Messrs. R. C. E. Philps and J. Jones, sen. In 1880 the people decided on building a church. Mr. S. B. Moody gave an acre of land for that purpose, while others gave donations in money, lime, stone, sand, and water. The walls were erected, the roof put on, door and windows fixed, and for three years the building was used in an unfinished state. In 1883 it was decided to complete the building, and

between £60 and £70 was raised and expended in flooring, ceiling, plastering, and painting the interior, and in renovating the exterior of the building The church is of limestone, with cement dressings, and provides sitting accommodation for 72 persons; it is nicely furnished. The cost was about £200. Number of Church members, 10; Sunday-school scholars, 20; teachers, three.

This Church has now been closed for some years.

YORKE VALLEY (Upper).—A preaching service was commenced at the house of Mr. Pitcher about 1878, and was continued fortnightly. A Sunday-school was also conducted on alternate Sundays under the charge of Mr. J. Milhinch. A cottage prayer meeting was held monthly (average attendance, 15).

YORKE VALLEY (Lower).—A Sabbath-school was established in the Yorke Valley public school in 1883, and was carried on by Messrs. J. H. Smith and J. Polkinghorne. Number of scholars in Yorke Valley Sunday-schools (Upper and Lower), 45; teachers, five.

The Rev. J. Chapman reported in March, 1888, services had been discontinued at Yorke Valley.

CUNNINGHAM (7½ miles from Maitland).—Shortly before relinquishing the pastorate of the Maitland and Tippara Churches, Mr. Williams received a requisition signed by twenty-two residents of Cunningham district requesting the Congregational denomination to hold services in the school.

Services were commenced on January 1st of last year by the Rev. E. J. Stacy. At the conclusion of the service the Church Covenant was read and explained, and nine of the persons present signed as foundation members, and received one another in the Lord. The

sacrament was administered, and the first church meeting was held.

A Sunday-school is conducted prior to the afternoon service, and the work is full of promise.

In May, 1911, a Literary and Debating Society was started which meets monthly.

Since January a fortnightly Sunday evening service has been held.

In consequence of a visit of the Rev. A. H. Teece something will be done for the forward movement of the Congregational Union.

Tiparra West Church.—In June, 1883, the Rev. J. Chapman commenced service in a house belonging to Mr. J. Tilley in this newly-settled district. The congregations continued to increase until the building became too small. Early in 1885 it was decided to erect a Church; a block of land was given by Mr. Wakefield, while others gave stone, lime, sand, and water. A substantial stone church, with cement dressings, was erected, and opened in October, 1885, by Rev. J. Lloyd. The cost was about £170. Number of members, 17; sittings, 95; Sunday-school scholars, 33; teachers, four. Total number Church members in Maitland and associated Churches, 72; scholars 146; teachers, 17.

The further story of Tiparra West is much the same as that of Maitland, with which it is associated.

Tiparra North.—A new station, about nine miles north-east of the Tiparra West Church. Services were commenced in this newly-settled district. The spiritual wants of the people having been neglected, we felt justified in incurring this additional responsibility. The work has been discontinued for some years.

The following paper has been put in the writer's hands for use in compiling this historic record, and it is believed that it can be put to the most interesting use by printing it here verbatim. The Mr. Giles referred to is Mr. Wm. Giles, for many years manager of the South Australian Company, and father of Messrs. Hy. and Thos. Giles, of Adelaide. The Mr. J. J. Barclay is the writer of the memorandum following, who was himself the "Sailors' Society Missionary" referred to, and who for some time hoisted the Bethel flag at Port Adelaide as seamen's missionary:—

"Chronological memos connected with the late Mr. Giles and introduction of the preaching of the gospel at the various places in South Australia.

"1837, Oct. 18.—*Mr. Giles arrived* at Kangaroo Island in company with Mr. Stow.

"1838.—About March a building was erected at the Old Port, where services were conducted by Mr. Stow and the then Colonial Chaplain (Rev. C. B. Howard), and the agent of the British and Foreign Sailors' Society (Mr. J. J. Barclay).

"1839.—*Mr. Giles and family* arrived in Adelaide from Kangaroo Island, and were received into the fellowship of the Church at Freeman-street, August 8. About this time the present Port was commenced, when Mr. Giles and the agent of the Sailors' Society preached in the open air on the timber used for piling. Services also afloat May, 1838.

1840.—*Hindmarsh Mud Chapel* (professionally called pise) was built by the (now) Rev. W. Oldham, when Messrs. Stow, Giles, Oldham, Webb, and Barclay engaged in turn to supply it —afternoon at 3, evening at 6.

"1842.—*Mr. John Ridley* (inventor of the Ridley stripper, so valuable to the farming interest) built a chapel at Alberton, which was then supplied Sabbath mornings by Messrs. Giles and Barclay until more pressing engagements nearer Adelaide led to its discontinuance.

"1843.—In December of this year a chapel was opened at Brighton, and to be used as a Union Chapel by various denominations. The morning being by consent of the then Trustees to be supplied by Congregationalists, Mr. Giles and Mr. Barclay consented to take that service, which they continued to do until October, 1849, when the Rev. W. Nicholls took charge of the pulpit.

"A movement took place to enable the Wesleyans to take possession of the chapel, which was stoutly resisted by the Trustees being Congregationalists, who, being the strongest, carried the day. A meeting of the congregation was then held, which resulted in a joint invitation to Messrs. Giles and Barclay to take entire charge of the place, when service was held morning and evening until Mr. Nicholls took charge of the pulpit.

"On the 20th October, 1849, the congregation presented to each of the above gentlemen a large pulpit Bible, suitably inscribed, in token of their appreciation of their services.

"1847.—In September service was commenced in the house of a resident at Glenelg, which, in the course of four weeks, had become so large a congregation that steps were immediately taken to build a chapel.

"In December the old chapel was opened out of debt, Mr. Stow preaching the first sermon. It was supplied by Messrs. Giles and Barclay on alternate Sabbaths until the settlement of the Rev. Ch. Hall, who was ordained by Mr. Stow. Mr. Hall leaving soon afterwards, the supply of the pulpit again fell to the care of Messrs. Giles and Barclay. Some time after this the Rev. W. Nicholls became minister of Glenelg, who, after a time, found it necessary to retire, when the agents of the Home Missionary Society took charge of the pulpit, Mr. Giles from that time taking the largest share of the duties, which he continued to do until the arrival of the Rev. C. E. Palmer, in 1860. After Mr. Palmer's removal to England Mr. Giles again took the largest number of the services.

"For many years Mr. Giles preached at Brighton in the morning, and then rode to Hindmarsh and preached afternoon and evening, alternate Sabbaths the services being taken by Mr. Barclay. When Mr. Giles went to reside at Glenelg he took the larger number of the services at Glenelg, leaving his colleague (Mr. Barclay) to take the more distant stations. Mr. Giles also took his share in supplying the following places:—Mitcham, Enfield, Morphett Vale, Happy Valley, Houghton, Shipley, Edwardstown, Glen Osmond, Port, and Alberton."

CHAPTER VII.

"Great men have been among us: hands that penned
And tongues that uttered wisdom—better none."

It is good for us in the quietness that comes after the perusal of the many documents which have come into our hands to think of "the mighty dead."

Most of those who have wrought nobly and spoken truthfully are noticed under the headings of the Churches in which they laboured. In putting the period of our story rapidly under view one remembers such names as F. W. Cox, of Hindmarsh; Charles Manthorpe, of Glenelg; John Lloyd, of Wallaroo; W. G. Thompson, of North Adelaide; J. Aston, of Hindmarsh-square; H. T. Fry, of North Adelaide, and a host of others whose names are written in the Book of Life. These pass in procession before us, "a cloud of witnesses," and we are moved to emulate their devotion and zeal. There are a few, however, whose story cannot properly be told in connection with any one Church, and it seems proper mention should be made of them here.

The first is William Wilson. From a biography in MS. written by his widow, who died a few years ago, we gather the following:—

William Wilson was born in 1827 in an old house on the banks of the River Findhorn, in the Scottish province of Moray. His father, William Wilson, was at that time superintending the erection of additional Churches in the Highlands for the Church of Scotland provided by Dr. Chalmers' Church extension scheme.

Although formerly a highly esteemed elder of the Kirk of Scotland, he had just before the birth of his youngest son William, seen it his duty to join the Congregational Church in Nairn, of which he was a deacon for more than 30 years. An eminent minister of the Church of Scotland, one of the leaders of the Free Church, at the time of the disruption in 1843, when he heard of this good man's death, said to William: "Your father is gone before me, and my model Christian man is gone with him. It has been said that a true Christian man cannot live in a neighbourhood without shedding his light over a radius of 12 miles, but I would double the distance for him."

William's mother's name was Henrietta Gardyn, witnessing to her Huguenot origin. Her ancestors, although originally banished from France for conscience sake, had been for long naturalised in Scotland. Her father was the last of a line of John Gardyns, of Gardyns Mill, who then held a small estate from a great chief of the name of Brodie, on the condition of following him with all his men in time of war. His last act of feudal service was assisting to defend Brodie Castle against the rebels just before the Battle of Culloden. Mr. Gardyn's ancestors were banished to Moray by the Scottish Council in the reign of Charles for adhesion to the Covenant.

In his house there was a place of concealment for the persecuted which often in time of trouble proved a place of refuge. Master Hogg, of blessed memory, a Presbyterian minister, who came over from Holland yearly at the risk of his life to baptise the bairns and dispense the Sacrament, was hidden here.

There was a deep glen near the house in which the persecuted used to meet for worship with a stream

running through it, at which the children were baptised. On the banks of this stream the Lord's Table was spread while watchers were placed on the Cairns around to give warning of an approaching foe.

So it may be seen William Wilson had Nonconformist blood flowing through his veins, and it is not to be wondered at that his coming to this State was fraught with so much blessing to our people.

One of the daily papers in speaking about his life and work at the time of his death, which took place at Port Victor on June 9th, 1895, spoke of him in these terms :—

"Another leader has fallen. There are few helpers in missionary work who render more important service than the Honorary Secretaries of our Auxiliaries. Last month we had to record the death of our comrade, the Rev. G. G. Howden, who had so faithfully served the Victorian Auxiliary, and now the South Australian Auxiliary has lost its Secretary. Mr. Wilson had not for a long period filled the position. He only took up the work two years ago, when the Rev. S. Lenton, who had been Secretary for many years, resigned : but Mr. Wilson was always a zealous friend to the missionary cause. By reading he had an intelligent knowledge of the work of the London Missionary Society, and his interest was fed by that knowledge. Our last communication from him was respecting the past history of the South Australian Auxiliary, in the reconstruction of which he took an active part thirty years ago. We shall miss, when we visit Adelaide, the warm, personal welcome he always gave us. The following particulars of his life will interest many :—

"The Rev. W. Wilson was born in Nairn, Scotland. Descended from godly parents on both sides (they

rejoiced in being of the stock of the persecuted Covenanters), he was early influenced by Divine grace, and all through life never seemed to lose the fervour of religious influence.

"He was educated for the ministry in Glasgow. His first charge was in Linlithgow, being ordained at the age of twenty-one, over the Congregational Church there, successor to the Rev. W. Knowles. After three years he removed to Falkirk, being a larger population, he thought it a larger sphere for Home Mission work. After five years of useful work he accepted a call to this colony, and, arriving in 1858, he settled at Hindmarsh, where he laboured very happily for five years.

"In April, 1863, he went to Kadina, where he laboured for fifteen years without interruption, except a three months' tour in New South Wales, Victoria, and Tasmania. Here Churches were formed at Wallaroo, Green's Plains, and Maitland; here also the mission to the aborigines was established at Point Pearce, Yorke's Peninsula. The Rev. Julius W. Kuhn, Moravian Missionary, made his home with Mr. and Mrs. Wilson, labouring successfully among these poor degraded people in the neighbourhood of Kadina, who gathered round the missionary and the friends who helped him. In time the Government gave an allotment of land at Point Pearce, where a house for the missionary and protection for the natives was soon erected.

"The missionary then removed to the station, and it was a constant source of interest to the Christian friends in the three townships, and many visits were paid and gratifying results witnessed in the changed lives of many natives.

"In 1878, Mr. Wilson, with his family, took a trip to England, where he acted as deputation from the Colonial Missionary Society. He travelled during the 15 months 7,000 miles in visiting the Churches of this Mission, and with some success.

"In 1881 he returned to Adelaide, and since that time spent nearly 10 years of successful labour at Port Pirie.

"Coming to Adelaide for change at the end of that time he had charge of two small Churches, Kilkenny and Henley Beach, acting also as Secretary to the London Missionary Society, in which he ever took all through life the greatest interest."

Martin Burgess.—One of the greatest losses sustained by the Congregational Union in these 25 years was occasioned by the death of Martin Burgess, who had for many years been identified with our denominational work as well as with the work at Stow Memorial Church. He died after a painful illness at his residence in Malvern on December 30th, 1900, the eve of the inauguration of the Australian Commonwealth in Sydney.

Mr. Burgess was a sound financier, and in all councils in which decisions had to be made in connection with the administration of funds, his opinion was eagerly sought and invariably adopted. At the time of his death *The Register* gave the following account of him :—

"Mr. Martin Burgess was a brother of the Rev. Dr. H. T. Burgess, and was the eldest son of the late Mr. Thos. Burgess, who settled in this colony in 1848, and died about 25 years ago. He was born in Cheshire in 1837, and came to South Australia with his parents. He first went to Burra district, where he remained until 1856, when his parents moved to Noarlunga.

In the southern town he was for several years associated with his father in the business of a general store. In the seventies Mr. M. Burgess joined the late Mr. Jas. Clark, of Noarlunga, and carried on a milling and chaff cutting business under the style of Clark & Co. After the dissolution of partnership in 1884 Mr. Burgess took up his residence in the city, and was in partnership with Mr. George Mugg as produce dealers and wood and coal merchants. He was a prominent member of the Congregational Church, and an office bearer in Stow Memorial Church. At the annual meeting of the Congregational Union, held at the end of 1899, he was elected Vice-Chairman for the current year. He held the position of Minute Secretary to the Congregational Union for several years. Independent of his active connection with religious work, Mr. Burgess also took a deep interest in Friendly Societies, and was connected with the Manchester Unity, Oddfellows, and Forresters Lodge. In an address delivered at the funeral service held at Stow on the Sunday following his death, the late Rev. F. W. Cox, who was intimately acquainted with Mr. Burgess for many years, sympathetically referred to him as the centre of a circle of influence. In his home, in Church, and in other departments of life he displayed the same sterling character. He had done his life's work with conspicuous ability and energy, and his place would be difficult to fill. Alluding to the religious character of Mr. Burgess, the preacher said: "His was not of a demonstrative or emotional sort. He was more intent on doing the will of God in his day and generation than in doctrinal or speculative matters. He did his work with singleness of heart and integrity of purpose."

For many years he was organist and Secretary of the Church at Maclaren Vale, and held office at Stow Church at various times as Secretary, Treasurer, and was for many years a member of the Executive Committee of the Congregational Union.

He was a Governor of the Parkin Mission from July, 1893, until the time of his death, and was made President of the Mission upon the death of the Rev. C. Manthorpe in 1897. He was also Secretary of the Chapel Building Society.

Mr. Burgess, while living in Noarlunga, used to drive into Maclaren Vale to help at the services, a distance of five miles each way. In addition to this, he was teacher and Superintendent at the Sunday-school at Noarlunga for many years.

Mr. Cox said of him: "I was especially associated with him in the Parkin Trust and the Parkin Mission, and I may say, being an active worker and a responsible officer in one especially. He was one of those to whom I could always look for counsel, and who was ready and able to give a clear, sharp, incisive opinion in any matter of difficulty, and to point the best way out of it. That was a precious quality, and he did all his work with energy, fidelity, and conspicuous ability."

What Mr. Cox said about his particular relations with him all who came into contact with him knew to be true. There was no complicated question submitted to him to which he did not give the most sympathetic and careful attention, and we always recognised his judgment as final.

Mr. Hope, the present Secretary of the Parkin Mission, has remarked more than once: "There is no man we miss so much on our Committee as Martin Burgess."

The Rev. S. L. Harris, J.P.—We cannot do better

than reproduce a notice of this "father" from the pen of Mr. Cox written for the *Australian Independent* :—

On Wednesday, January 22, a considerable company from Adelaide and the countryside around Macclesfield gathered around the open grave at Battunga to pay the last rites of respect to an aged and honoured servant of God. His Master called him to Himself at the further limits of human life on the 22nd. "Three score years and ten, and if they be four score," says the psalmist, yet they are often full of labour and sorrow. Not so in this case, for our friend was in the midst of his family with all the assuagements of life's weariness that the love of children and grandchildren and reverence of friends could bring to bear upon him ; still the burden of 87 years is not a light one, and those who pass the usual limit are ready to write their testimony, "I would not live always."

The Revs. F. W. Cox and W. Wilson officiated at the grave.

Samuel Link Harris was a man of good Kentish family of old date. An ancestor, William Harris, was one of Queen Elizabeth's captains in that navy which made her country great in the long Spanish wars in those tough old days, and was possessor of lands in Kent, Gravesend, and thereabout. The family motto, *Dominus dedit*, may have had reference to the stirring events of those Spanish Armada days. Amias, a grandson, was one of Cromwell's captains in after days of strenuous conflict for freedom and for God.

The father of our deceased friend was resident tutor and theological professor at Hoxton Academy, afterwards merged in Highbury College, London, where he received the degree of LL.D. in recognition of his Hebrew scholarship. Mr. Harris attended the studies

of his father's college, as they became possible to him, from the age of six years, so that he was bred in an atmosphere of scholarship, and became acquainted with many of the literary and scholarly men of the early part of the century. His education finished, he had to choose between law and medicine, and, choosing the latter, was bound for seven years to a London practitioner. But when free his mind turned towards the Christian ministry, and by the influence of the Rev. J. B. Bull, he was entered at Newport Pagnell Congregational College, Dr. John Campbell, of the Tabernacle, also encouraging him. His first charge was at Falkenham, in Suffolk, of which he was the first pastor in 1837. In 1840 the pulpit at Clare, in the same county, being vacant, he was invited, and for eleven years had the satisfaction of seeing growth and prosperity until the scene was clouded by a throat attack, and loss of voice for which there seemed no remedy but a change of climate. So after a public farewell, he and his family embarked in the "Asia" in May, reaching Adelaide in September. At the time of his arrival there was the gold digging crisis in an acute stage. We dare say that everything in Adelaide looked as if Chaos had come again, so Mr. Harris bought land near Macclesfield, and set to work with some outside help to make a home for his young family at the picturesque valley at Glen Hurst.

He declined the pastorate of the Church at Macclesfield, as the minister, the Rev. J. B. Austin, though preaching elsewhere, had not formally resigned, but took the services until the return of Mr. Austin about eighteen months afterwards. Mr. Harris, at the urging of Mr. Stow, took occasional services at Freeman-street, Glenelg, and at Gawler until the

arrival of the Rev. G. G. Howden. At the end of that time Mr. Wilson, having left Hindmarsh to go to Kadina, Mr. Harris was called to the pastorate, which he entered upon in April, 1863. Here for nine years he laboured in the cause and kingdom of Christ his Lord. In 1866 he was elected to the chair of the Union, the duties of which office he performed with the dignity of a gentleman and the grace of a Christian. In 1872 he retired from the duties of the pastorate, and withdrew to the calm retreat of Glen Hurst with the younger members of his family, rendering help to the Church at Macclesfield by occasional service, and doing such public work as his position as a Justice of the Peace required of him. His ministry was one of quiet cultured teaching on the older lines of theological thought, but not without its power and charm to thoughtful minds. The noise and bustle and demonstrativeness of modern colonial life had no attractions for him. The cool sequestered shade was the region, whether of outward or inward life, that was most congenial to him, but he did the Master's work according to the grace given to him. He once said to the writer, after he had heard a sermon in which the more secular aspects of life were dealt with: "It is all very well for those who like it, but I do like a little more of Christ's gospel in a sermon."

One generation goes and another comes, and each has to present truth in the aspect that presents itself to the new order. What a mercy it is there are always the young, the middle aged, and the old in the world, and in the Church at the same time. Each modifies the other for good according to God's order.

John McEwin, for twelve years the minister at Hindmarsh, was born at Glen Ewin in July, 1845. He died at his residence in Norwood on May 9, 1894. His father's home, "Glen Ewin," now the residence of Mr. Robert McEwin, has always been a centre of Christian hospitality.

At the Memorial Service conducted in his old Church, his friend, the Rev. J. C. Kirby, described him as one who was "faithful unto death" in every interest of life.

Mr. McEwin received his early training under Mr. Needham, B.A., of Houghton. He afterwards studied literature and mathematics under the well known Mr. John Whinham. As a youth he was employed as a clerk in the Bank of South Australia, but at the same time he was preparing himself for the ministry of the Presbyterian Church.

When fully qualified to receive his licence, Mr. McEwin found he was unable wholly to subscribe to the Confession of Faith, and was subsequently invited to become the minister of the Hindmarsh Congregational Church.

In 1872 he was ordained the minister of the Hindmarsh Church, and in the same year he was married to the second daughter of the Rev. James Henderson, then minister of St. Andrew's Church.

Soon after his settlement at Hindmarsh he formed the purpose of starting an undenominational religious newspaper. He thought he could manage a weekly paper of this kind along with the duties of the pastorate. In due course *The Colonist* made its appearance, and after a time its designation was changed to the *Christian Colonist*. The paper never came up to the ideal the editor had formed of it, and, though in some things he

may have differed from his most trusted friends, yet they knew full well that his expressed opinions always came from a true and honest heart.

Soon after the publication of the *Colonist* Mr. McEwin began to feel that the claims of the paper and the duties of the pastorate together, formed a burden too onerous to be borne. He resigned his pastorate, and gave his undivided attention to the paper.

He always took an active part in the promotion of every social, benevolent, and religious cause. He held for a lengthened period the position of Secretary to the Industrial School for the Blind. At the time of his death he was Secretary to the Lay Preachers' Association, was a member of the Committee of the Aborigines Friends Association, of the Bush Mission, and was an enthusiastic field naturalist. Nor was he behind in the political interests of his country, for on two occasions he sought Parliamentary honours in the district of Gumeracha.

He was greatly loved by the many people to whom he ministered in his church, and through the pages of his paper.

He was cut off after only a few days illness at a time when it seemed he was most needed by his loving wife and children, and the increasing number of people he was leading in the way of truth.

Mrs. McEwin and her two sons, Messrs. George and Oswald McEwin, are identified with the work at North Adelaide, Mr. George being a deacon of the Church. Mr. Guthrie McEwin is a resident of Sydney, and associated there with our Church at Greenwich.

The Rev. D. Milne, sen., died at Bordertown in October, 1910. Mr. Milne was born in London within

the sound of Bow Bells in August, 1827. He was baptised in St. Andrew's Scotch Church, and taken up the pulpit steps for baptism according to a very ancient custom. His education was almost completely self-acquired, he having attended school for only a few weeks. In view of what followed, one can only admire the energy with which he came to occupy, with distinction, the high office which he held for so many years. In 1843 he was apprenticed in London to a shoemaker for five years, and afterwards worked at his trade. He came to South Australia in the "Shackamaxon," arriving in Adelaide in January, 1853. His first venture after arriving was a shoemaker's shop in King William-street, where he followed his trade for some years, and it is interesting to note that later on he entered into partnership with Mr. W. Radford in a shoemaker's business at Mount Lofty. He was married a second time at Mount Lofty on 26th February, 1862, to Grace Bray, with whom he lived happily until his decease, and who, with her mother, arrived in South Australia in July, 1853. Mr. Milne had 20 children, seven of whom were by a former marriage. Mr. Milne was converted in the Balenden-road Methodist Church, London, and immediately gave himself to God's work by teaching in the Bermondsey Ragged School. Soon afterwards, at the age of 16, he became a Methodist local preacher in London. On his arrival in South Australia he did not neglect the gift that was given him, for as a shoemaker in Adelaide he at once had his name placed on the local preachers' plan, and was soon at work. On coming to Mount Lofty he continued this work until 1862, often tramping many miles over the hills to take services, and he made the boast to the day of his death

that he never missed an appointment on account of the weather. In winter or summer, in cold or heat, he was in his place at the appointed time. A great change came over his life in 1862, when he was appointed as a missioner for the South Australian Bush Mission, of which Mr. J. H. Angas was one of the founders, in which connection he worked in the South-East and other parts of the State. For five years, the time in which the Mission was in existence, he travelled vast distances, from Wellington on the Murray, to Mount Gambier in the extreme south, visiting towns, stations, and shepherds' huts, and preaching wherever he got the opportunity. He became the friend of everybody near and far. He was welcomed at the houses of rich and poor of every denomination. He was a man of God who knew no fear. He would cross the trackless desert to pay a visit to some lonely outpost. When in later days roads were formed he would use the hours he was compelled to pass on horseback in studying, and wherever he could find a quiet corner in a house he would unpack the books he carried, and work strenuously to fit himself for higher services.

On finishing his work with the Bush Mission he went to Kingston (*vide* Kingston), and for a time carried on a successful work there. Through his Kingston pastorate he got in touch with the people of the Tatiara district surrounding Bordertown, so named in the time of the gold escorts from Victoria to South Australia. Tatiara is the aboriginal name for good country. On leaving Kingston it was to Bordertown that Mr. Milne turned his attention (*vide* Bordertown). It was a happy day for Bordertown when Mr. Milne settled there. He selected a small section of land and built a three-roomed house with his own hands, being helped

by his eldest son and a labourer. The public school, the old Institute, and the Congregational Church were all built under his guidance. As an indication of the affection in which he was held by the townspeople he was asked to lay the foundation-stone of the new institute, which undertaking was largely due to the leadership of him who had become an old man in the service of the town. But Mr. Milne could not be confined to the interests of a little town. He started work at Mundalla, an adjacent village, where a hall was built and later at Custom, which eventuated in the present Pooginegorie Church. Just over the Victorian border settlers had taken up land at Lillimur and Cove Plain, and Mr. Milne commenced religious services amongst the newcomers in these places. Mr. Milne also was a pioneer minister at Keith, Coonalpyn, Tailem Bend, Frances, and Binnum, whilst still minister at Bordertown, and after his resignation in Bordertown he took up this work more fully, and was known as the railway parson.

It was a great joy to him when his son, who was born at Kingston, the Rev. David Milne, now of Stawell, decided to enter the ministry.

In 1906 Mr. and Mrs. Milne paid a visit to the Old Country to see their relatives still living in England. He visited the old Methodist Church at Ballenden-road in which he had given his heart to God and addressed the Sunday-school.

From his return to Australia in October to within a few days of his death he lived quietly in his home at Bordertown, taking occasional services and conducting a Sunday-school Bible Class for young men and women in his old church.

CHAPTER VIII.—OUR SOCIETIES.

The Congregational Union.*

The following are the earliest notices of the formation of the Union :—

At the close of the services connected with the recognition of the Rev. C. D. Watt, at Hindmarsh, on Thursday evening, October 4th, 1849, the following ministers being present—Revs. Messrs. Stow, Newland, Austin, Watt, Pinkstone, Hall, and Mr. J. T. Shawyer —it was suggested that a Congregational Union of Ministers and Churches be formed for South Australia.

Eventually Mr. Stow and the brethren near Adelaide were requested to draw up the draft of a constitution, to be submitted to ministers at a meeting to be held in Freeman-street chapel, Adelaide, in November.

January 30, 1850, a meeting of ministers and gentlemen was held by appointment, at Freeman-street chapel. Present—Revs. Messrs. Watt, Hall, Baker, Nicholls, and Messrs. Shawyer, Roberts, Giles, sen., Rolfe, Bowen, and Aggett.

Rev. T. Q. Stow in the chair. Rev. J. M. Strongman, Secretary.

An extended discussion then took place, when the constitution and rules were decided upon.

The Congregational Union thus formed has held on its way from that time to the present as the Central Society, by which the whole body has had a unity of purpose and

* The Congregational Union and Home Mission of South Australia were Incorporated under the Act of Incorporation on September 14, 1877.

action otherwise impossible to it. Indeed, it is not too much to say that but for its existence and action the ministers would have known but little of each other, and the Churches felt but small interest in each other's welfare. The Society, therefore, has special claims on the support of the community.

Many warm friends of the Union, feeling that the objects of the two Societies—the Union and the Home Mission—could be most effectually answered by their complete amalgamation, the Rev. W. Wilson gave notice of motion at the meeting at Encounter Bay, in 1861—"That overtures be made from this Union to the Home Missionary Society, with view to the combination of the two Societies." It will be needless to go through the prolonged discussion which arose from this action. Suffice it to say that it was not until October, 1865, that the Rev. Jas. Howie gave notice—"That at the annual meeting the two Societies be dissolved for the purpose of forming one new organization," which was accordingly carried out in March, 1866, when the rules of the new Society were brought forward, and after discussion adopted, to the great benefit of the denomination from that time.

We have re-printed as an appendix a copy of an old document which has come into our hands. It is an account of the meeting held in Freeman-street Chapel in 1850 referred to by Mr. Cox.

The Secretary of the Union is the Rev. W. Penry Jones, who was minister of Rose Park Church from 1889 to 1898, and of the Church at Victor Harbour from that year until 1905. Like many of our preachers, Mr. Jones is a Welshman, and received his theological training at Brecken Memorial College, and came to

Australia, having been minister of the Penywaen Church in Monmouthshire for three years. He has previously been Secretary of the Union, having served us in that capacity for eight years until he was elected Chairman in October, 1897. When Mr. Jones took office first as Secretary, the Home Mission Society had a debt of £250, and in consequence the grants that had been voted to the Churches could not be paid. The late Mr. Chartier, then a member of Glenelg Church, said in October he would give £50 if the debt could be liquidated by the time of the half-yearly meeting in April. No one moved to do the work until four weeks before the meeting, and Mr. Jones realised that the money would not be forthcoming unless someone took up the challenge. He therefore set out upon what many of his friends thought a hopeless task, and after very strenuous work had the great joy of seeing a little more than the £200 required in the Treasurer's hands before the meeting. The half-yearly meeting in 1890 was held at Mount Lofty, and, owing to the fact that the debt had been removed from the Home Mission Society, it was a very joyful assembly. In 1906 Mr. Jones was elected again as Secretary of the Congregational Union, and he is also now the paid organiser of the Home Mission work. He has done a great deal in the way of organising our work, and he has enthusiastically thrown himself into it. He has had not a little to do with starting new Churches, and with the success of the Forward Movement. Our Churches in the remotest places have been stimulated by his visits, and helped by his kindly counsel.

The Forward Movement.

In anticipation of celebrating the 75th Anniversary of Congregationalism in South Australia, Mr. Henry

Savage, the Chairman of the Union, invited a number of ministers and laymen to a luncheon at Bricknell's Cafe in September, 1910. He placed before his guests a scheme by which he thought they might do honour to the approaching event in a fitting manner. It was to raise a fund of £5,000 to be used for the purpose of establishing new Churches, Mission Stations, and generally to extend our work.

Several of the friends spoke in laudatory terms of the scheme, and promised Mr. Savage their support if he would introduce the matter at the annual meetings in October.

This was done and the following Committee was appointed :—

Rev. J. W. Roberts (Chairman, 1910-1911).

Rev. Thomas Hope	Rev. George Rayner
" A. Depledge Sykes	" A. H. Teece, B.A.
" L. B. Fletcher	" A. E. Gifford
Mr. Henry Savage	Mr. Peter Wood
" F. E. Cornish	" Walter Hutley
" C. W. Rutt	" W. E. Thiem
" C. Grieve	Senator Vardon

Rev. W. Penry Jones (Convener).

When the Committee met Mr. Henry Savage was appointed Chairman, Rev. W. Penry Jones Secretary, and Mr. W. E. Thiem, Minute Secretary.

At the half-yearly meeting, held at North Adelaide in April, 1911, the following rules and by-laws were adopted .—

1. That the name be "The Congregational Forward Movement Fund."

2. That the object of the Fund be to assist in establishing new Congregational Churches and Missions by purchasing land for Church sites, and the erection of suitable buildings thereon, on such terms and conditions as the committee may determine.

3. That the amount advanced to any one cause shall not exceed £500.

4. On the formation of a Fellowship the Church shall undertake the repayment of money advanced on the following conditions:—

First year repayment of loan at the rate of 1/ per week for every £100 in addition to interest.

Second year repayment of loan at the rate of 2/ per week for every £100 in addition to interest.

Third year and every subsequent year repayment of loan at the rate of 3/ per week for every £100 in addition to interest.

5. That the interest on loans be 1½ per cent.

6. That such loan be secured by the first mortgage over the property and an approved guarantee for repayment. That when a cause is not indebted to the Funds for more than £200, and requires to borrow money on a first mortgage for building purposes, the Committee is empowered to take a second mortgage over the property and approved guarantee as security.

7. That the Churches or Mission Stations able to repay loans at a larger rate than specified in Rule 4, will be expected to do so.

8. That the administration of the funds be in the hands of a committee elected by the Council of the Congregational Union and Home Mission of South Australia (Incorporated), at its annual meeting. That the committee consists of six ministerial and six lay members, and report to the annual meeting of the Council of the Congregational Union. The committee shall elect its own officers.

9. The committee shall meet when required, but a quarterly meeting shall be held at which the Churches and Missions, aided by the funds, shall present a report of their work, and representatives of such Churches and Missions be invited to attend for the purpose of mutual counsel.

10. That the committee be empowered to modify any of these conditions under exceptional circumstances.

11. Any alteration or amendment to the rules shall be made at the annual meetings of the Council of the Congregational Union and Home Mission (Incorporated). Two months' notice in writing must be given of any such alteration.

Arrangements were made to visit our Churches to secure the aid of our members and adherents.

The fund was helped materially at the beginning by liberal donations from Sir E. T. Smith, Messrs. Peter Wood, J. M. Anderson, Mrs. L. G. Angas, and others.

Already the Committee has helped to establish Churches at Port Noarlunga, Mile End, Highgate, and King's Park.

The fund now has reached the sum of £1,286, with a number of promises yet to be realised.

The Congregational Chapel Building Society of South Australia (Incorporated).

The existence of this Society is due to the wise foresight and liberality of some of the early colonists who were connected with Congregationalism. The Ebenezer Chapel, Rundle-street, was erected in 1851 by the late Mr. William Peacock, at his sole cost, and when it was opened he generously offered, on payment of £1,000, which was only one-third of the amount which he had spent, to put the building in trust for the use of the Church and congregation assembling there. This offer was accepted by the Church, and one-half of this amount Mr. Peacock devoted to the formation of a fund to start a Society for the extension of chapel building. This amount was paid into the bank on April 15, 1859.

At the half-yearly meeting of the Congregational Union. held at Clayton Chapel, Kensington, on November 12, 1856, a Committee was appointed organising a Congregational Chapel Building Society.

At a Committee meeting held August 10, 1857—Present, the Revs. T. Q. Stow and C. W. Evan, and Messrs. J. J. Barclay, R. G. Bowen, G. Wills, and C. Smedley—the Rev. Mr. Stow submitted a scheme and rules for a Chapel Building Society.

A public meeting was held in Freeman-street Church on 14th December, 1857, under the presidency of the late Wm. Giles, Esq., J.P., when the Rules of the

Society were adopted, a Committee appointed, and the work began.

Collections were made at this meeting, and from Clayton Chapel, Kensington, a sum of £32 3s. 7d. was received, being the first of the annual collections made in fulfilment of an engagement entered into by that Church with the late Mr. John Roberts, by which the sums received at such annual collections were to be paid to the Chapel Building Society until the full sum of £700 advanced by Mr. Roberts towards the erection of Clayton Chapel should have been paid. This has since been commuted by payment of a lump sum.

The Society has been progressing steadily on, and has rendered much seasonable aid to a number of our Churches. Its present assets amount to £2,246 18s. 2d.

During the last twenty-five years this Society has prospered. It has now a capital of £10,318 8s.

The numerous Churches which have been erected during the period could not have been undertaken if it had not been for the ready help afforded by this Society. In addition to the building of churches, the managers of the Society have taken a broad view of the purpose of its establishment and ready aid has been given in the building of manses and schools.

Mr. R. M. Steele is the Secretary.

The Congregational Ministers' Provident Association.

This Association originated in a discussion which arose some few years ago when the Union held its half-yearly meetings at Kapunda, on the best means for providing some assistance for aged and disabled ministers. A Committee was appointed, which in

conference with Mr. John Brown brought up a report at the next annual meetings to the effect that some provision should be made to effect insurances on the lives of the ministers in some good insurance office. Subsequently the question came up again. Some very liberal subscriptions were promised. Collections were made in various Churches, and finally a sum of money amounting to £1,182 was raised. The Association took advantage of the "Associations Incorporation Act, 1858," and in the year 1875 formed itself into a corporate body.

In April, 1881, the character of the Fund was changed, being altered from its eleemosynary character as a charitable fund, to an equitable one, with provision for special cases not coming under the equitable provisions. The new Rules may be found in the "Year Book" for 1882, page 125.

It is managed by a Sub-Committee of five, appointed annually by the Committee of the Union from its own number. Assets in 1887, £3,538 7s. 1d.

This fund has made great progress during the last twenty-five years, and is much more effective now in the assistance it is able to render to our aged ministers. In 1888 its capital stood at £3,911 3s. 6d., but in 1911 it had reached the gratifying sum of £11,472 7s. 5d.

In 1906 the rules were altered, with the sanction of the Union, by which greater benefits can be given to its members. Under the new rules published in the Year Book of 1910, the age at which pensions may be claimed was raised from 60 to 65 years. A stipulated pension is paid in proportion to the number of years spent in the ministry of this State by the pensioner. A further provision was made by which members may

be assisted in the payment of assurance premiums to approved societies.

These wider provisions are largely due to the laborious and disinterested service of Mr. Walter Hutley, who has made the prosperity and effectiveness of the Minister's Provident Fund his special care. In 1917 the rules may be altered so that greater benefits may be participated in by the members. Mr. Hutley hopes this will be actually accomplished.

The late Mr. J. H. Angas bequeathed £2,000 to the Widows and Orphan's Fund of the Congregational ministers of this State. A difficulty arose on account of there being no such fund in connection with our Union. On the understanding, however, that the rules should be extended to aid the widows and orphans of our ministers who were not members of the fund, his widow and son and daughter generously paid over to the fund the £2,000 mentioned in the will.

Mrs. Angas, who died in 1910, made a further contribution by bequeathing £200 for the same purpose as that left by her husband.

Three annual pensions of £10 each are paid under the old rules. Five are paid under the new: the highest of these is £52 10s., and the lowest £16 5s. And insurance premiums of ministers are subsidised up to the extent of £6 annually.

In 1889 the income was £285 16s. 10d., and a balance of £246 12s. 6d. was left to be distributed in benefits or added to the capital sum. In 1911 £276 16s. 8d. was paid in benefits, and £352 was added to capital.

On the death of Mr. Martin Burgess, Mr. R. M. Steele was appointed Secretary of the fund, which office he held until recently. Mr. James Counsell is the present Secretary.

The Mid-Northern Association.

Many years ago there was a similar association of the Churches in the *Southern District, and there are living still those who remember the meetings assembled from time to time under its auspices, and reference has been made to them by Mr. Cox. There was also an association of ministers of the Northern District, but that only met in houses of the different ministers.

As the result of a conversation between the Rev. L. Robjohns, of Keyneton, and Rev. W. M. Grant, of Angaston, in 1904, a conference of delegates representing the Churches at Keyneton, Angaston, Gawler, Hamley Bridge, Kapunda, the Murray Plains, and Truro was held in July at Angaston. It was decided to form an Association of the Churches in the Lower North, and a Committee was appointed to prepare a constitution and rules for the next conference which was held at Hamley Bridge. A united public service was conducted in the evening by the Rev. A. H. Austin, B.A., and a Communion Service by Mr. Grant.

The Association has now been in existence for eight years, and meets in the various Churches concerned in rotation. It has done a great deal to foster a real union between the members of the Churches, and not a little in creating a healthful *esprit de corp.* Mr. H. B. Crosby is the present Chairman.

It would be a distinct advantage if the Churches

* From the Minute Book of the "Congregational Association of the South and South Country Districts," in the possession of Mrs. W. Cowan Auld, eldest daughter of the Rev. Jas. Howie, the following notes have been made:—First meeting held at Maclaren Vale, 17th February, 1849; last recorded meeting, the 44th, held at Port Elliot, February 23rd, 1864 (a fortnight before the death of the Rev. R. W. Newland).

in the other districts of our State were linked up in a similar manner.

Ladies' Auxiliary.

Nine years ago a Ladies' Auxiliary to the Congregational Union and Home Mission was formed under the leadership of Mrs. J. M. Sands. This is a most valuable institution, and the women in it have done a wonderful work in helping on our common work. For several years they have made the arrangements and carried them out, in connection with our Annual Festival in October. Bi-monthly meetings are held during the year, and efforts are made to get a branch established in each Church. Conspicuous for their services in this auxiliary are Mesdames Roberts, Roby Fletcher, Cornish, Teece, C. R. Morris, Henry Savage, A. Stow, A. G. Fry, McEwin, Rayner, Gifford, Hope Harris, Lenton, and Miss Kirby, who is Secretary. The Auxiliary has succeeded in collecting large sums of money in support of the Union.

Sunday School Committee.

For some years now a special Committee has been appointed by the Union at its annual meetings in October. It is the special work of this Committee to arrange for the Sunday-schools night during the assembly of the Union. It also deliberates on matters of special interest to the children, and makes it matter of supreme importance to help in the establishment and organising of other schools.

The Congregational Lay Preachers' Association.

The following account of this Association is from the pen of Mr. W. Creasy Harris, for many years its devoted Secretary, and now President :—

In, and since, quite the early days in the history of Congregationalism in this State, lay preachers have taken a conspicuous part in maintaining Congregational services, both in and around the city, as well as country places. For many years there was no organization of any kind amongst them until the Rev. F. W. Cox gathered round him a band of preachers who used to meet quarterly, to arrange a plan of work for supplying mission stations, country churches, and giving such occasional help to city ministers as circumstances demanded. Acceptable to the people and honoured of God was the labour of this band of workers in the harvest field of the Church, and unflagging the energy and patience of its leaders through times, often thankless and devoid of manifest sympathy. This condition continued for about twenty-four years, until the Rev. W. Roby Fletcher drew attention to the matter, which was discussed at the half-yearly meetings of the Congregational Union in October, 1879, when a code of rules to secure united and harmonious action by the lay preachers of our various Churches was adopted.

The next step was a meeting convened by the Rev. W. R. Fletcher, and held in Stow Church vestry on July 5, 1880, at which there were present the Rev. W. R. Fletcher, Rev. C. Hall, Messrs. J. Tasker, G. A. Palmer, H. W. Beaney, G. Brookman, sen., R. M. Steele, and C. Hope Harris. At this meeting the Rev. W. R. Fletcher explained the object of the gathering and a resolution was carried forming this association, Mr. C. Hope Harris being unanimously elected Secretary, and at a subsequent meeting held on September 28 the Rev. W. R. Fletcher was elected President. Space will not permit of our giving the constitution and rules of the Association as first formed, but it was more of

the character of a Lay Preachers' Guild than it is now.

At the annual meeting in October, 1888, the constitution of the Association was discussed and revised, new rules were adopted, and since then it has gone on the even tenure of its way until 1907, when the rules were revised again and provision made for the members voluntarily to undertake a course of study and pass examinations entitling them to certificates if successful. Important as the work of this Association is in maintaining services in Churches unable to support a regular minister; also in occasionally filling vacant pulpits in cases of emergency, a very important work has been done in supplying men to the regular ministry. During the thirty-two years of its existence it has furnished on an average one man each year who has gone out into the ordained ministry. This forms a very interesting list of names, containing as it does the names of well-known Congregational ministers throughout the Commonwealth.

It is a rule of the Association that "its members shall consist of Lay Preachers who are members in good repute of some Congregational Church, students for the Congregational ministry, and such ministers as may be willing to assist in the objects of the Association."

What Mr. Cox did for the Association in the early days of its life has been done to some extent by other ministers, including Mr. Lenton, of Rose Park.

Lately, however, Mr. Gifford, of North Adelaide, has made the Lay Preachers his special concern, and has thrown himself into that work with his characteristic ability. Mr. Gifford is described by one who profits by his ministry as a great teacher; it is fortunate that

the Association has secured him as its guide. Under him quite a new departure has been made which we should think will benefit largely its members.

A circular has been issued with gratifying results from which the following extracts are taken :—

Realising the growing importance of Lay Preachers in relation to the Congregational Churches, and the need that exists for trained men to occupy the pulpits, this Association has determined to extend the scope of its usefulness by providing for its members an elementary course of study, to better fit them for their work, and upon passing an examination in the prescribed subjects certificates will be issued to members of the Association.

It is proposed that the ordinary course of study shall occupy two years, but for preachers who may wish to take an honours course, we purpose approaching the authorities of the Parkin College with a view to the student pursuing his studies in connection with that institution for a third session.

It is also intended upon completion of the course of study (with the concurrence of those concerned) to hold a special service in the church to which he belongs, recognising him as a Certificated Lay Preacher.

The course as now arranged extends over two years, and embraces reading in Theology, Congregational History and Polity, Sermon Preparation and Preaching.

FIRST YEAR.

First Half—Scripture—General Knowledge of Chapters I. to IV., Gospel of St. Mark, Authorised Version ; Theology, "D'Arcy's Ruling Ideas of our Lord," 1/3 ; Polity, &c., "Monro-Gibson's Protestant Principles," 1/3 ; (Christian Study Manuals) and the

preparation of a written sermon. Second Half—Scripture—St. Mark V. to VIII.; "Norris' Church Members' Hand-book," 2d.; Homiletics, "Dale's Lectures on Preaching," 6/ (selected portions); or attendance at full course of lectures to be arranged, and an oral sermon.

SECOND YEAR.

First Half—Scripture—St. Mark IX. to XII.; Theology, "W. N. Clark's Outline of Theology" (selected portions); Church Polity, &c., "Pierce and Horne's Primer of Church Fellowship;" and a written sermon. Second Half—Scripture—St. Mark XIII. to XVI.; "Hooper's Story of English Congregationalism," 1/; Homiletics, Horton's "Verbum Dei" (selected portions), 5/; or attendance at a full course of lectures, and an oral sermon.

In the same circular there is issued a most useful list of books which "is not intended for professional students, but for those whose hour of leisure comes at the close of a strenuous day."

The Association has the right to send delegates to the annual meetings of the Congregational Union.

UNION COLLEGE OF SOUTH AUSTRALIA (INCORPORATED).

Union College was originated in 1872, with a view of affording an opportunity for young men carrying on their education beyond the ordinary school course, and especially of providing the means of suitable training for those desirous of devoting themselves to the work of the Christian ministry. At a meeting in March of that year attended by representatives from the Baptist Association, the Congregational Union, and the Presbytery of South Australia, arrangements were made for united action in the establishment of a College.

In May classes were opened in Mathematics and Natural Science, in English Literature, and classies for the literary course, and in Greek Testament as the commencement of the Theological course. In the course of that year Mr. W. W. Hughes offered to present the College with the munificent sum of £20,000, but the members of the Council, after mature consideration, felt that so large an endowment rendered it desirable that the basis of the College should be thoroughly altered. They therefore invited leading ministers and laymen of other denominations to meet with them in their classroom in order to discuss the subject, and it was ultimately resolved, in accordance with the recommendation of Union College Council, that a University should be established in Adelaide. An Association was at once formed for carrying that resolution into effect, and Mr. Hughes' gift was, with his assent, transferred to that body, which at the commencement of the following session undertook all the secular classes, leaving to Union College the prosecution of its primary object—the training for the Christian pastorate. To this end the attention and energies of the Council have since then been devoted.

The liberality of the late Mr. G. F. Angas and of other friends having, in 1877 and 1878, provided the College with an endowment fund of £3,000, the Council felt themselves in a position to make alterations in the mode of instruction by holding classes during the day instead of in the evening only.

The Bible Christian denomination joined the College in 1877, thus making the fourth in the Corporation.

From that time to the present year (1887) the College has done its work, 14 students having entered the College course. Circumstances arose that led to the

withdrawment of one of the constituent bodies of the Corporation, and there was the prospective separation of others. This led to the dissolution of the College, and the distribution of the accumulated funds equally among the four constituent denominations.

The following gentlemen served the College during its existence as Professors :—

Rev. Silas Mead, Alumnus of Stepney and Regent's Park Colleges; M.A., Lond., 1859; Prizeman in II. Scrip. Exam., Lond. Univ., 1859; LL.B., Lond., 1860; M.A., Adelaide, *ad eundem*, 1877.

Rev. William Roby Fletcher, Alumnus of Univ. of Bonn, and of Lanc. Indep. College, and of Owen's College, Manchester; Prizeman in I. Scrip. Exam., Lond. Univ., 1854; M.A. and Gold Medallist, London, 1856; M.A., Melbourne, *ad eundem*, 1857; M.A., Adelaide, *ad eundem*, 1877; elected Vice-Chancellor of Adelaide University, 1883.

Rev. David Paton, Alumnus of Univ. of Glasgow, and of the Free Church College, Glasgow; M.A., Glasgow, 1864; D.D., Glasgow (University), 1886; M.A., Adelaide, *ad eundem*, 1878.

Union College did a great work, and not the least part of its work was the giving birth to the separate Theological Colleges in the State, now so well equipped, and taking their place in our life as full grown daughters of the older institution.

But her most illustrious daughter is the Adelaide University. Had it not been for the highly commendable public spirit shown by the Council of the College to which Mr. Cox has referred the establishment of a University would have been delayed for many years. The movement that led to the diversion of £20,000

from the funds of the College to the foundation of a University was the outcome of a suggestion of our beloved leader, Dr. Jefferis, and the result of his untiring advocacy that such a surrender of their rights on the part of the Professors was worthy of the noblest traditions of Christianity.

Sir Samuel Way, at that time administrator of the Government of South Australia, in an eloquent tribute paid to Mr. Jefferis in 1877 on the occasion of his departure for Sydney, referred to the part the doctor had taken in the matter in these terms :—

"There is the Union College, of which he is one of the originators, and with which he has been connected as a professor from the outset until the present time. And few will be inclined to underrate the value of the work which he has done in relation to that institution. Then there is the University of Adelaide. Now I believe but for Mr. Jefferis, up to the present moment at all events, we should not have any University at all. When Mr. Walter Watson Hughes projected his munificent endowment it was intended for Union College, but Mr. Jefferis, with praiseworthy magnanimity, notwithstanding his close connection with that institution, made a suggestion which was adopted by Mr. Hughes ; readily assented to by the authorities of Union College, and heartily co-operated with by the Bishop, Canon Farr, and others interested in the cause of higher education."

"Praiseworthy magnanimity" is not too flattering a term with which to describe the generous impulse to surrender so large a sum of money to the foundation of a wider and more general educational work than could be carried on by a theological college. This action of Dr. Jefferis was characteristic of the man.

Adelaide Congregational College.

The following entry is taken from an old minute-book: "On the dissolution of Union College our Churches were left without any provision for the education of students in this colony. After much discussion a resolution was passed by the Council of the Union for the establishment of a local theological college, to be called the Adelaide Congregational College."

The matter was introduced by the Rev. W. Roby Fletcher, who was appointed Principal. Mr. Fletcher continued to support the college with his own money and what funds were available to us from Union College, until his death.

The first College Committee meeting was held in January, 1892.

The Revs. Dr. Paton, W. Wilson, Joseph Robertson, M.A., and H. G. Nicholls were on the teaching staff of the College, together with Mr. Fletcher, the Principal.

Upon the death of Mr. Fletcher in 1894 the Rev. Jos. Robertson, M.A., was appointed Principal.

At the half-yearly meeting of the Union held in 1895, a College Report was presented, in which it was recommended that the work of the College should be suspended for the present, which recommendation was adopted by the Council of the Union. From that date until the resuscitation of the College in 1906, no steps were taken to provide for the training of students to the ministry.

The College, as the report submitted to the Council of the Union in 1911, which we give in full, goes to show, rendered a valuable service to our Churches.

The resuscitation of the College was entirely due to the efforts of Rev. T. Hope, which fact we note in the account of the Parkin Mission (*in loco*).

The report was as follows :—

In accordance with the resolution passed by this Council at its annual meeting in October last relative to the extra mural students, the College Council, after careful consideration of the matter, resolved to make the following recommendation to the Council of the Congregational Union:—"That the extra mural students now under its care be transferred to the Parkin College, if agreeable to the Governors of the Parkin Trust, and that the Adelaide Congregational College be now dissolved." This resolution was forwarded to the Governors of the Parkin Trust, who expressed their willingness to take over the extra mural students as requested. It now remains for this Council of the Union to give effect to the resolution of the College Council, and agree to the transfer proposed, and dissolve the Adelaide Congregational College. In asking this Council to accede to our request we may be permitted to refer to the work accomplished by the Adelaide Congregational College since its resuscitation by this Council in October, 1906. Eight of the students who during the past five years have passed through the College are now settled and doing good work in their respective pastorates, viz., Rev. H. G. Nelson, at McLaren Vale, Rev. A. W. Gordon, at Houghton; Rev. J. E. Cresswell, at Keith; Rev. W. H. Rayner, at Dulwich Hill, N.S.W.; Rev. R. E. Chapman, at Armidale, W.A.; Rev. S. Faulkner, at Semaphore; Rev. E. J. Stacy, at Maitland; and Rev. George Slade, at Truro. These, together with three of the students now in Parkin College who commenced this course with us, make up a goodly list of men who all received their training for their future work, in part at least, in connection with the Adelaide Congregational College. The record of the past five years' work gives cause for devout thankfulness, and may be regarded as fully justifying the action of the Council in resuscitating the College. We have at present four students, who are taking the extra mural course, viz., Messrs. D. J. Wellington, at Port Victor; T. D. Webb, at Kadina; H. J. Lambert, at Frances; and J. I. Loughhead, at Swan Reach, all of whom have passed their examinations during the year very satisfactorily. And we have reason to believe that in association with Parkin College, as extra mural students, they will each complete their course with credit, and thus qualify themselves for more efficient service in connection with our church. There is just one further word, and that is respecting the funds still in the hands of the Treasurer of the College Council, amounting to £40. It was resolved by the College Council, that

the funds now in the hands of the Treasurer of the Adelaide Congregational College be handed over to the Parkin Mission and set apart for the purpose of supplying its students with the necessary text-books. In conclusion, we would desire to tender our sincere thanks to the Revs. S. Lenton and J. M. Sands, B.A., who served the College as tutors respectively in theology and Greek Testament Exegesis, receiving only a very small honorarium for their faithful and efficient service.

On the adoption of the report the following resolution was carried :—

"That this Council records its gratitude to God for the successful work accomplished by the Adelaide Congregational College, and extends thanks to the Rev. J. C. Kirby (President) and the Rev. Thomas Hope (Secretary), whose efforts brought the College into existence, the Revs. J. M. Sands, S. Lenton, and all who had helped in any way to carry on the successful work."

Parkin Trust (Incorporated).

Founded by the Hon. W. Parkin in 1877 for the education of students for the Congregational ministry.

(Reference to its progress will be found in "Years Book" for 1878, page 46; 1879, pages 64 and 112; also in volume for 1882, pages 38 and 118).

This Trust consisted of £8,000 in money, and about 4,160 acres of land in the Northern Territory, close to Palmerston. The money is not to be used until the income reaches £1,000 a year. The Secretary (Mr. J. F. Conigrave) reported in April, 1881, that important alterations had been made to enlarge the basis of the Trust in a manner which will tend to the greater usefulness and value of the institution, as an important adjunct to the general work of the denomination, and will extend the beneficent wishes of the founder over a wider area than was originally contemplated. The decision not to apply the fund to the purposes of the Trust until an income of £1,000 a year is reached is still adhered to, but provision is now made to the

effect that the Governors may apply one-half of any surplus income over and above £1,000 to assist in the erection, and in the making of additions to chapels or schools connected with the Congregational Churches of South Australia, and the other half of such surplus income to assist in maintaining aged, infirm, or incapacitated accredited ministers of the Congregational Churches of South Australia, who shall have exercised the duties of a minister for seven years or upwards in this province, or to assist to maintain the widows or families of such ministers.

At the last reports the assets were stated to be £15,222 18s. 8d., of which £628 was income for the year.

The following account of the Trust is given in the Year Book for 1910 :—

The principal object of the Trust is the education and maintenance of students for the ministry among the Congregational or Independent Churches of South Australia.

According to the provision of the Deed the Trust was inoperative until the annual net income exceeded the sum of one thousand pounds. That position has now been attained, and the work of educating students and preparing them for the ministry has commenced.

The Trust is managed by seven governors, four of whom must be laymen, deacons, or Church members, and three regularly ordained ministers. These governors are elected in July for three-year terms by electors, who are appointed annually by such of the Churches as are willing to subscribe to the funds of the Trust, five pounds entitling the Church to one elector, fifteen pounds two electors, and thirty pounds three electors.

The assets of the Trust consist of freehold property, Government stocks, and first mortgages on freehold properties.

The present governors are : Senator the Hon. Joseph Vardon (President), Revs. A. Depledge Sykes, A. E. Gifford, and G. Rayner, Messrs. J. M. Anderson, J.P., L. Grayson, J.P., and C. R. Morris, J.P.

It is a far cry from 1876 to 1909, and our hopes were deferred more than once when it was seen that owing to the depreciation of investments the time when the income would reach the stipulated £1,000 per annum would be pushed still forward to the future. But at last in the report furnished to the Congregational Union in 1909 it was joyfully announced :—

"The Governors have very much pleasure in announcing that the net income actually received for the year exceeds by the sum of £31 17s. 9d. the £1,000 stipulated by the Trust Deed. The net income accruing during the year, and estimated in accordance with Messrs. Moulden & Son's opinion, obtained last year, is £1,038 11s. 2d. The income is therefore sufficient to render the Trust operative, and the Governors are taking steps to utilise without delay some portion of the income in the educating of students for the Congregational ministry. These arrangements are of a temporary character, pending the establishment of a permanent and systematic course of education.

It is a source of great satisfaction to the Governors to realise that this fund, after so many years of careful nursing, is now available for carrying out the beneficent desire, so dear to the heart of the founder of the Trust, of "educating students for the office of preaching the Gospel of our Lord and Saviour Jesus Christ amongst

the Congregational and Independent Churches of South Australia."

The name of William Parkin must ever find a grateful place in the minds of Congregationalists of this State because of his self-sacrificing efforts to provide an educated and efficient ministry for the Churches of our order."

And in the following year their report read as follows :—

"This has been an eventful year in the history of the Trust, in that it has marked the coming into operation of the Trust, the appointment of the first Principal of the College, and the purchase of a building for College purposes.

The Governors have been fortunate in securing as the first Principal the Rev. Llewelyn D. Bevan, LL.B., D.D., formerly of the Collins-street Congregational Church, Melbourne. They feel assured that under Dr. Bevan the foundations of the College work will be so laid as to ensure a broad and sound policy, and that under his guidance the education of the students will be such as to efficiently fit them for their life work.

Dr. Bevan entered upon his work as Principal at the end of February, and on March 10 an induction service was held at Stow Memorial Church, at which the President of the Trust presided. The induction ceremony was preceded by a devotional and a Communion service, at which the Revs. S. Lenton, T. Hope, J. C. Kirby, A. E. Gifford, A. Depledge-Sykes, and F. V. Pratt, M.A., took part. The Chairman, in introducing Dr. Bevan, spoke briefly concerning Mr. Parkin and his objects in founding the Trust. Dr. Bevan then delivered his inaugural address upon "The Theology of the Future" which was listened to by a large and

interested audience. The church was filled, and the combined meetings were of a solemn and inspiring character.

Considerable thought was given to the matter of a building for the College work, as the result of which the Governors have purchased from the trustees of the late Rev. W. R. Fletcher the building formerly known as "Wavertree," which will in future be known as "Parkin Congregational College." The sum of £427 4s. 2d. has been spent in thoroughly repairing and renovating the property.

For assistance in carrying on the work prior to the appointment of the Principal of the College, the Governors are indebted to the Council of the Adelaide Congregational College. In the beginning of the year the Governors, with the full concurrence of the Council, took over as students Messrs. A. W. Gordon, R. E. Chapman, J. E. Cresswell, A. C. Stevens, A. Nelson, and J. F. Dunstan, their studies being continued under the oversight of the Council. Of these students Messrs. A. W. Gordon, J. E. Cresewell, and R. E. Chapman have been granted their Adelaide Congregational College certificates by the Council of that body. Mr. Gordon has accepted an invitation to the pastorate of the Church at Houghton, and Mr. Cresswell has been appointed by the Governors of the Parkin Mission to the oversight of the Church at Keith, Mr. Chapman being already in charge of College Park. There are at present three students, viz., Messrs. A. C. Stevens, A. C. Nelson, and J. F. Dunstan."

Parkin College.

Dr. Bevan came to the College with a world-wide reputation as a preacher, a theologian, and a man of affairs. He was born at Llanelly, Caermarthenshire,

and his family have been Nonconformists from the earliest days of British Congregationalism. He was educated at University College School, London, where he was a prizeman in Greek, and at New and University College. He graduated in Laws and Arts at the University. He took throughout his course "first class honours," and was an exhibitioner in the arts degree. His theological course at New College was under the late Dr. Halley.

He is also a D.D. of Princeton University. He began his ministry as assistant to the great Thos. Binney at Weigh House Chapel, London, and was afterwards the minister of Tottenham Court Road. In 1876 he became the pastor of the Brick Presbyterian Church, New York, and in 1880 was Moderator of the Presbytery of that city. Fortunately for us, Dr. Bevan was only a Presbyterian for six years, and he returned to London in 1882, when he became the minister at Highbury Quadrant. In 1886 Dr. Bevan sailed with his family for Melbourne to become the minister of Collins-street Independent Church. He has the distinction of having been the official head of the Presbyterian Church in New York, and he was thrice Chairman of the Congregational Union of Victoria. He has been twice Vice-President of the International Congregational Council (London, 1891, Boston, 1899). For 20 years he was a great force religiously, socially, and we may even say politically, in Victoria. He has always been interested in education, and particularly in that of the Congregational ministry. For services rendered in connection with the Melbourne Exhibition of 1888, the French Government created him an "officer de l'instruction publique de la Republique Francais." When in London he was the Dean of New College, and in Victoria

also he was a lecturer and professor in connection with the Congregational College. He has served the people on Parliamentary Committees, boards of charity, and in various other ways, and did in those 20 years not a little in contributing to the higher interests of the State in which he was living. Before leaving England for Australia he had become closely identified with public questions, always on the progressive side. He was a member of the London School Board from 1873 to 1876. Just before coming to Victoria he was asked to enter the House of Commons. Four seats were offered to him. One of them was the borough of his native town, where he would have been returned without opposition.

The *Congregationalist* of December, 1909, in speaking of the appointment of Dr. Bevan to Parkin College, said of him: "It is of gratifying interest that Dr. Bevan is essentially and conspicuously a preacher—a preacher who knows how to preach. He is richly dowered with the gifts that make for impressive public utterance. He has a striking presence, a voice of clear articulation and remarkable compass; he has the instinct of language—knows how to strike the inevitable word—he is not only an orator, but a picturesque orator: he magnetises, he excites, and rewards expectation: his analytical acumen combined with his unfailing sense of humour save him from extravagance. Last, but not least, he is a loyal friend, whose friendship will not fail in the dark, battling hour. South Australians will give a warm welcome to Dr. Bevan and his gifted wife. Happy the students who will come under the influence of so genial, so striking, so rare a personality."

There are seven students on the roll taking the full

course, and one engaged on a preparatory course at Kyre College. Two of them will be ready in October to engage in the active work of the ministry. There are also four "extra mural" students connected with the College. The College is one of the live institutions of the State, and stands second to none of the denominational Colleges in range of study. Special attention is given to the developing of the preaching power of the students.

Dr. and Mrs. Bevan have always been noted for their hospitality, and their home at "Wavertree" has already become a centre at which people interested in religion, letters, art, social questions, and, indeed, all human affairs, are welcome.

Besides the publication of scattered addresses and sermons, a number of books have come from the pen of Dr. Bevan. Two volumes of "Sermons to Students" were published in America during his sojourn there and afterwards in England, and a second volume of the same nature was published in Melbourne. He has also given us a book which was published in London entitled "Christ and the Age."

Parkin Mission.

This was another munificent benefaction of the Hon. W. Parkin (see year book of 1882).

The following is a copy of the memorial filed in the Supreme Court, 1883, under the provisions of the said Act :—

MEMORIAL.

Memorial of "The Parkin Congregational Mission of South Australia," filed in pursuance of the Associations Incorporation Act, 1858.

1. Name of Institution.—"The Parkin Congregational Mission of South Australia."

2. Object or Purpose of the Institution.– For the Governors of the Mission to pay and apply annually on Christmas Day, that is to say the twenty-fifth day of December in every year, the sum of one hundred pounds, in twenty sums or annuities of five pounds each, to twenty poor widows, of whom those of the Congregational denomination shall have the preference, and in providing and paying the stipends of missionaries of the Congregational denominations.

3. Where Situated or Established.—At Adelaide.

4. The Name or Names of the Trustee or Trustees.—William Parkin, Francis William Cox, the Honorable Robert Alfred Tarlton, M.L.C., John Fairfax Conigrave, and Adam Adamson.

5. In whom the Management of the Institution is vested, and by what means, whether by deed of settlement or otherwise.—In the Governors of the Mission, as provided by the deed of settlement, bearing date the nineteenth day of September, one thousand eight hundred and eighty-two, under the hand and seal of the said William Parkin.

MOULDEN & SONS, 102, King William-st., Adelaide.

Value about £1,400 a year. Non-available until 1890.

The Parkin Mission is now well known throughout our State, and has proved a great blessing in those remote parts which otherwise could not have been reached by our ordinary agencies. The work at Tumby Bay, Renmark, Keith, Tailem Bend, together with the group of Churches on the Border Downs, at Frances, Loxton, Blanchetown, Swan Reach, in the Lower

Murray, and at Punyelroo depends for support almost entirely on the funds of the Mission.

The Rev. T. Hope succeeded Mr. Cox as Secretary, and owing to his wise foresight most of the Mission stations are being put upon a permanent basis.

In the early days of its work difficulty was experienced in securing the services of suitable men. The agents available, while good and faithful ministers of the word, had not the special qualifications for our work which a sound training for the ministry and a long connection with the Churches of our order would have given them.

Mr. Hope was quick to see this, and at the first opportunity presenting itself took steps to have Adelaide College resuscitated that men might be trained by our own teachers to fit them to carry out the purpose of Mr. Parkin's great heart in founding the Mission. He provided first a Mission and then a Trust to found a College where men could be trained to carry on the work of the Mission. The conditions of the Trust were such as to make it inoperative for many years. Mr. Hope saw it was necessary something should be done at once. Hence the calling into being again of Adelaide College. Through the efforts of its devoted Secretary the Mission had a considerable number of our own trained men on the field when the Parkin Trust finally came into operation.

The benefactions provided for widows have been a boon to many God-fearing women connected with our Churches. There are twenty in receipt of an annual pension of £5.

The present Governors of the Mission are:—Mr. Henry Savage (President), Mr. R. M. Steele, Senator Jos. Vardon, Rev. J. C. Kirby, Rev. Thos. Hope (Secretary).

Literature.

Several attempts have been made to maintain a periodical publication, but they have all lacked permanence, whatever the usefulness of the magazine may have been while it existed. The first was by combined action with Victoria to support the *Southern Spectator*, of which the Rev. W. R. Fletcher was editor. It only lasted a few months in 1858-9. In 1869 a combined monthly magazine was issued, which consisted of Dr. Campbell's *Christian Penny Magazine*, with a sheet of South Australian news inserted, which lasted about two years. Next in order was the *South Australian Independent*, started in 1870, which in September, 1874, changed its name to the *South Australian Independent and Presbyterian* in consequence of arrangements made with our brethren of the Presbyterian denomination. This effort had enough of energy to endure till December, 1879, when the paper resumed its old name, and continued till the close of 1882. A smaller magazine, bearing the name of the *Congregational Record*, was started on a new plan in September, 1884. It was distributed gratuitously, and any friends who felt an interest were asked for subscriptions, but the Congregational Union bore the responsibility of it. It ran about 20 months, and then died of inanition.

To Mr. Cox's notes on Literature we have to add the South Australian *Congregationalist* was published first in 1905, when the Rev. G. Rayner was Secretary of the Union. The venture was launched principally through the energy of Mr. Rayner, and Mr. A. Norman. These gentlemen have been editor and business manager

respectively ever since. The paper continues to hold its vigorous course, and has proved itself a great help to our common cause, and it shows every sign of living to a good old age. It is supported by annual subscriptions paid through the agencies in our Churches.

We must not fail here to notice also the invaluable service Mr. Cox rendered to our Churches by the compilation of the Jubilee record published in 1887, of which the present publication is a continuation.

CHAPTER IX.

The London Missionary Society.

The story of the rise and development of Australia's Foreign Missionary enterprise is full of interesting incident. Each of the now Federated States supplies a different variety of facts, and comparison shows how manifold are the operations of the Spirit of God.

In the case of South Australia, which was held by the South Australian Commissioners, a missionary element asserted itself very early in the transactions of that Company. The Chairman of the Board, when plans were being considered in London for planting a new colony, not only urged that provision should be made for the education of the children of the white settlers, but for befriending and evangelising the aboriginal population, and he placed on the board room table a substantial donation towards these objects.

This sketch is being written to show what has been done by the Congregational Churches of South Australia through the L.M.S. during the last 25 years. A glance, however, at the earlier period may first be given. The first Foreign Missionary Committee was formed in the fifties at the suggestion of the Hon. W. Peacock, who called a meeting at his house for the purpose. Amongst the members of that Committee were William Peacock, Alexander Hay, E. T. Smith (Sir E. T. Smith), H. Giles, T. Graves, and Matthew Goode. Subsequently the auxiliary was re-organised, the new Constitution being drawn up by the Rev. F. W. Cox, C. Manthorpe, and W. Wilson. On the new

executive the following representative Presbyterians were appointed:—The Revs. John Gardner and A. Lyell, and Messrs. George Young and David Murray. The Rev. J. Jefferis, LL.B. (now Dr. Jefferis) was made Secretary, and rendered splendid service in that position for many years.

The first L.M.S. deputation to the colony was the Rev. Aaron Buzacott and Teava, a Rarotongan evangelist. In 1863 Dr. George Turner, of Samoa, accompanied by the Rev. Joseph King, visited Adelaide and conducted a series of meetings.* Several years elapsed without a visit from a representative of the Society, but in 1881 the Rev. Samuel Hebditch, one of the Directors of the Society, came to Australia, and his zealous advocacy gave a new stimulus to the work of the Australian Committees in Adelaide and the other colonies. About this time Miss Bliss, of Madagascar, helped by her addresses to give a definite shape to the movement amongst ladies which led to the formation of women's auxiliaries. In 1883 the Rev. S. O. Newport, of India, created much new interest with practical results.

During the same year a great step forward was taken at the Intercolonial Jubilee Conference in Sydney. A special session was devoted to the work of the London Missionary Society at which resolutions were passed which led to important changes. One of the three papers on this occasion was read by the late Richard Searle, of Adelaide. The Rev. J. P. Sunderland, who

*Mr. Hope Harris supplies the information that the Rev. J. P. Sunderland came as the deputation in 1865. He remembers the great enthusiasm for Foreign Missions created by a visit of Dr. Paton, of the New Hebrides, about 1867. Mr. Harris himself offered for service to the South Sea Islands, but, to the loss of our Mission work, we think, no opening at the time could be found.

was then the Society's agent, read an historical paper, and Mr. King introduced the subject of Australian candidates for service under the L.M.S. The resolution which was passed when considered by the London Board, was favorably received, and the result was the appointment of three Australasian Examination Committees who were empowered to recommend locally trained missionary candidates.

In 1887, twenty-five years ago, the Jubilee of Congregationalism in South Australia was celebrated at Adelaide, and special prominence was given at this Intercolonial Conference to Foreign Missionary work The Congregational Union of England and Wales had sent a distinguished deputation to represent the English Churches. It consisted of the late Dr. R. W. Dale, of Birmingham, and Mr. (now Sir Albert Spicer, Bart.). Mr. Spicer was then the Treasurer of the L.M.S., and he availed himself of the rare opportunity which the Conference afforded of urging an advance movement in Australasia in respect to the Society's work. He called together the representatives who were in Adelaide from all the colonies, and asked them to consider whether the time had not come for the Auxiliaries to combine in such Federal action as would enable the Churches of Australia to take upon themselves more direct responsibility in connection with some of the Society's fields. A provisional Intercolonial Committee was appointed to take such steps as would give the Auxiliaries and their constituents an opportunity of discovering a workable scheme.

It will be difficult in a few short paragraphs to trace the course of missionary events in South Australia since the Jubilee Conference. Very shortly after the way was opened for young Australians to volunteer for

foreign service a native of Adelaide applied for appointment. The first fruits of the new arrangement were gathered from a South Australian home, the first candidate accepted in London being Miss Lois Cox. Her short career at Salem, South India, is now familiar history. Her intense zeal has not only left its permanent memorial in India, in the Lois Cox Home, but her bright example bore fruit in the Australian Churches. Amongst her own immediate friends and companions other volunteers gave themselves to the work. Miss Goode and her sister, daughters of Mr. Matthew Goode, already referred to, were accepted for China, and joined the Society's important post at Peking. Dr. Davenport, of Shanghai, is also a native of Adelaide, but having gone to London for medical training he offered himself while he was a member of Dr. Horton's Church, and was recommended to the Board by the English Examination Committee. Dr. E. J. Stuckey, who went to China seven years ago, has already a record of service for which the Adelaide Churches have reason to be thankful. For so young a missionary he has had speedy promotion to a very responsible and honourable position. There are few missionary institutions in China more important than the Lockhart Memorial College, of which he is now the principal.

South Australia during recent years has not only given men and women, but large contributions for the Society's work. The example set by George Fyfe Angas, Chairman of the South Australian Company, was nobly followed by his son, John Howard Angas, and New Guinea has to-day its Angas Inland Mission and its Angas Industrial Mission, which have been made possible by his munificent gifts. Although his

life has closed, grants are still being made yearly from his last large donation toward spiritual education and industrial work amongst the Papuans, other large and anonymous donations have been given by others, while there has been a steady flow of equally acceptable help through the regular channels of Church, School, Ladies' Auxiliary, and Watcher's Band.

Our limited space will not allow us to give a history of the many incidents of interest which have marked the progress of the South Australian Auxiliary: the annual visitation of the Churches by a regular succession of missionaries from many fields; the first coming of the new missionary steamer from London; the memorable Centenary Meetings; the visit of Dr. Wardlaw Thompson, and later of the Rev. A. N. Johnson. This sketch would not be complete without recognition of manifold services rendered by Treasurers and Secretaries and members of Committees, and by those who in Sunday-schools have kept alive the interest of the young. Some of the South Australian ministers during the period have rendered an exceptionally valuable service by visiting some of our Mission Fields. The Revs. F. W. Cox, J. C. Kirby, and W. Roby Fletcher went and saw for themselves our work in India, and returned more ardent advocates than before for larger and more prompt effort to strengthen the missionary life of the Churches.

Recently the Rev. Joseph King, who has kindly furnished us with the above sketch after serving the Society as its Australasian Organising Agent, after many years of devoted service, relinquished the office.

That our Churches have not been unmindful of the claims of other people upon them to make known

the unsearchable riches of Christ is due in a large measure to Mr. King's untiring and ungrudging service to the cause so dear to his heart.

The Rev. G. J. Williams is Mr. King's successor, and has already proved himself an able advocate of missionary enterprise. We have great hopes that our Churches will do still more for the support of Christian work among those who are just entering into their inheritance before the first century of our life has closed.

CHAPTER X.—CONCLUSION.

In bringing this task to a conclusion one wishes it had been possible to do greater justice to the theme.

Mr. Cox ended his part of the work with the words, "The subject was a worthy one. Would that the writer had been worthier of his theme." The present writer can only echo his words.

One thinks of the noble men who have been in our ministry and still are carrying on the work. All of them self-sacrificing, most of them poor "for the sake of the name." And as these words are written we are reminded none of these things could have been achieved if it had not been for the gentle women who have bravely taken upon themselves the heavier share of the burden pertaining to their husbands' office, and whose highest ambitions are gratified when their children hear the "call" and are ready to wear the mantle falling from a prophet's shoulders.

One thinks of the Churches, the Communion of Saints. He sees here in the metropolis, there in the suburbs and country, and still further out in those far places where settlers have gone to subdue the forest or fertilise the desert, and remembers there are men and women still who care more that their children should enter into the spiritual heritage of our fathers than for anything else in the world.

It is amazing that anyone should attempt to set forth in cold print what has been achieved during these twenty-five years; but we feel sure our readers will

believe we have been conscious all the time we have been writing, while it is possible to record only the bare bones of dates and events, the real history of our Churches is written in the hearts and lives of our people.

In looking back upon the first three-quarters of a century of our history, some few things are seen to stand out in striking prominence. We read with deepest interest the correspondence presented at the beginning of the book and the account of the controversy that arose out of it. Then we see how near Mr. Binney came to preaching in one of the Anglican Churches, for it was only the limited vision of a bishop which prevented it, but we are painfully aware the cleavage between the Anglican and other Churches is now wider even than it was in those far-off days.

We have known bishops in Australia and New Zealand who have given ministers of other bodies permission to preach in the Churches of their particular diocese, when they have been connected with some great institution like the British and Foreign Bible Society, but we have now sorrowfully to admit that the spirit which made such a concession possible belongs largely to a past age. If this is so—and there seems abundant evidence that it is so—it will be good for us frankly to face the facts in these days when there is so much talk of Christian union in our assemblies and in the daily press.

This year (1912) marks the 250th anniversary of the Ejectment consequent upon the passing of the last Act of Uniformity in May, 1662. That date marks the birth of our Congregational Churches. The Memorial Hall in London stands as a lasting monument

to the bravery of our fathers, who counted all things but loss for the excellency of the knowledge of Christ Jesus. Our younger readers may not know that this hall stands upon the site of the old Fleet Prison where our fathers languished, and alas! many perished, for conscience sake.

The Act of Uniformity did not make either the practise or the creeds of the Christian religion uniform, as the large number of what are called Free Churches in the Old Land goes to show. And that uniformity never can be an accomplished fact in matters where men feel most deeply is shown by the great differences in the Anglican and Roman Catholic Churches of our own time.

In Australia we live in a land of religious freedom, but it would seem that for this freedom we have had to pay the price. It will be a great day in England when the cathedrals built by the people, and for the people, will be open to all religious bodies to worship God after the fashion of their own customs, and it was, curiously enough, Archbishop Laud who made this possible by his own relentless policy. The strong action which drove the Puritans out of the Established Church, as Professor Adeney pointed out in the stirring address delivered from the chair of the Congregational Union of England and Wales in May last, destroyed forever its claim to be called a National Church. The passing of the Act of Uniformity was the making of Nonconformity, and we believe the day is not far-distant when it will be recognised the great cathedrals of the Old Land still belong to the whole people and not to an ecclesiastical section. But in this country the denominational note has been so accentuated on all sides

that our buildings belong exclusively to the people who have erected them. And yet it is to be remembered the Anglican Church has been greatly helped by the money of our own princely benefactors. May the day quickly come when for all practical purposes we shall forget our little differences and all ministers of religion will love each other and desire to work together on no other grounds than that of being followers to the best of their ability of the same great Teacher and Shepherd of men.

The story of our religious life for the first seventy-five years of its existence is not the story of one great Christian people, but rather the story of a number of denominations who have not yet devised a scheme for adopting the more excellent way of St. Paul. The material for this other and larger story has yet to be found.

The notable achievement in England during the last twenty years has been the formation of the great Free Church Councils. There is on the one hand the great National Church, and on the other now the Communion of those who have been unable to endure the limitation imposed upon them by the Act of Uniformity. We quote at length two fine passages from Dr. Adeney's address, already referred to.

In speaking of the idea of Uniformity he says: "It is old—old as Catholicism. Some think they find its roots in the Epistle to the Ephesians and the Johannine writings; but the only unity advocated by New Testament writers is a unity of spirit and brotherhood. It begins to show its head in the Ignatian Epistles. Irenæus was enamoured of it; Cyprian laboured for it; Leo the Great, and later Gregory the Great, advanced it; and yet none of these Fathers carried it to

the lengths of the Restoration Parliament in England. There was infinitely more variety in the Roman Catholic Church of the Middle Ages than was allowed by the latest English Act of Uniformity. A wise Pope blessed St. Francis and sanctioned his novel order. Such a Pope would have offered a commission to General Booth, and sought to include the Salvation Army in his Church.

"Previously"—that is to the passing of the Act—"the Free Churchmen were few and far between—small scattered groups of Congregationalists, the remnant left when their brethren crossed the Atlantic to found the mighty republic in the West: a few sturdy Baptists; the Quakers, astounding people, vastly misunderstood, in part, no doubt, because of the vagaries of some of their wilder enthusiasts, and invariably persecuted. Now these obscure bodies, enriched with a great flood of Puritan life, partly Independent, mainly Presbyterian, but that fast verging towards Independency, grew great and strong enough to be recognised—first in indulgences, later at the Revolution, when toleration was established as a principle of government in this free country, never again to be abandoned. The supine folly of ecclesiastics in the next century cut another limb from the Church in the form of Methodism, at the time the one vigorous religious growth in the land. The Methodists were long shy of throwing in their lot with the Dissenters: they long manifested a remarkable filial loyalty to their mother, although they could not point to much evidence of her parental kindness to them. But what do we see to-day? A mighty confluence of rivers, of varied names, broad-spreading floods, rushing torrents, trickling rills, unite in the great Free Church Movement, and together

present to the world a sympathetic fellowship, a vigorous Christian life, an active Gospel ministry, a national force, a mission to the world at least as extensive and as influential as any exercised by the Anglican communion."

In criticising the position of another Church care must be taken lest we also fall into the error of imagining there is a distinctive form of Congregational worship. Where there is mechanical movement uniformity is necessary. But where there is life, form is as varied as the organisms are numerous.

Some are watching the movements of modern thought with painful anxiety. Fear has laid its icy hand upon our hearts. Shall the audacity of the twentieth century rob Christendom of its creeds? "O foolish men and slow of heart to believe in all that the prophets have spoken." Have we not yet learned the lesson philosophy has to teach. When we can express in words an article of belief we have already moved beyond it. To be able to explicate a doctrine is to be prepared for some new vision. To sum up the thought of an age is to have found a platform from which we may reach to higher things. We are anxious about the theology of the future, but words of long ago come to us with a fresh insistence: "Take no thought for the morrow . . . sufficient unto the day is the evil thereof."

Theology belongs not to the future, but to the past. Congregational Churches at least claim to be emancipated from the thraldom of yesterday. It is faith for to-day that we need. Our fathers had faith in God. Because of their faith they reasoned about God and sought through their reasoning to lead their children into their own faith. The burden of our Lord's teaching was have faith in God. Through the thought of

yesterday we enter into the heritage of those who "through faith subdued kingdoms, wrought righteousness, obtained promises."

Ours is the task so to formulate and explicate our faith that our children may enter into the true apostolic succession of those to whom Christ was "the power of God and the wisdom of God."

Our Churches and Councils have been not a little disturbed on account of the theological controversy of the last five or six years, and we have suffered a good deal from the bitterness of feeling always attending such controversies. But through it all we have come to see that it is not credal statement which can unite men and give union to our efforts and aspirations, but a common devotion to Him who declared, "If any man would come after Me let him deny himself and take up his cross and follow Me."

The question of religious education in the State schools has come again of late to the fore; even in spite of a vigorous opposition a resolution has been carried in one of our Annual Assemblies affirming in a general way approval of the movement. It is, however, difficult to see how any agreement can be arrived at about what Scripture lessons should be given between those who persist in claiming sole apostolic authority for themselves and denying the right of those who do not claim episcopal ordination to be in the Christian ministry at all. The motive of the movement seems to be that the several denominations may, through their ministers or their representatives, impart religious instruction to their own children. It is claimed that the arrangement works very well in other States, and especially so in New South Wales. Some of those, however, who have seen it at work are persuaded that

it only accentuates the unhappy denominational differences and delays the coming of a day when all Christian people shall recognise they are one. Congregationalists generally would view the movement with greater favour if they saw those anxious to sink all differences when discussing the education question not quite so anxious to emphasise them when other interests are at stake.

To come to what we may call the domesticities of our common life, it should be noticed the pay we offer as a general rule to our ministers is shamefully inadequate, and this may have something to do with there being so few members of our well-established families offering themselves for the ministry. It will be a sad day for our ministry when candidates offer themselves because of the comfortable living the ministry offers, but it is a reflection upon our people that so many of our men do not receive a salary adequate to provide for the necessaries of life.

It would be a good thing if our Union would declare that it considers anything less than £200 per annum and a house as an insufficient amount for a minister to do justice to his work, his wife, and children. We would that some influential layman would make it a concern of his that all our Churches might be brought to see, during the next 25 years, that this much at least is necessary.

And we will close with observing we are not Congregationalists because the faith presents a Church in which all members may do as they like, but because our idea of a Church is one in which we are able to call to our service the men we believe have heard the Divine Call in their own hearts.

These to us are men of God, and are in the noble succession of those who heard

> "Beside the Syrian Sea.
> The gracious calling of the Lord."

The Minister of a Congregational Church is not the Chairman of a Club, but one who has, so to speak, taken his life and that of those dear to him in his hands that he may become a man of God, and as such needs all the support we can give him.

The minister, however, does not make a church. Our hearts are filled with gratitude after perusing these pages when we remember the large part given in the life of the Churches to those who have not received the call to the active ministry, and how faithful they have proved themselves in responding to the calls that have been made upon them in time, ability, and money. Many have given their best to God. One finds himself repeating the famous words of the great apostle, "For according to their power, I bear witness, and beyond their power they gave of their own accord." And in the knowledge of this, is there not an appeal to the younger members of our Churches? What Horace found at Rome is true of men to-day. Many allow themselves to become immersed in the affairs of life to such an extent that at length "they lose their lives in the billows." Surely to men whose minds are filled with the anxieties of business the refreshment of the Gospel of the Glory of the Blessed God is their supreme need.

APPENDIX I.

MISSION TO SOUTH AUSTRALIA.

Extracts from Letters of Rev. T. Q. Stow, Adelaide, South Australia.

[Copied from the *Congregational Magazine*, September, 1838.]

No one of the brethren sent out by the Colonial Missionary Society has excited in the public mind greater interest and sympathy, both on personal and public grounds, than Mr. Stow. He has gone to bear an important part in the very commencement of, perhaps, the most hopeful and promising effort of modern colonization. It is, of course, too early to receive, as yet, accounts of the spiritual and moral results of Mr. Stow's missionary labours among his emigrant countrymen: but attention is universally and eagerly directed to the South Australian colony. Intelligence respecting it will be welcome to many; and Mr. Stow's numerous friends will rejoice to obtain tidings of his welfare. The Committee of the Colonial Society have received two letters from Mr. Stow, written after his arrival at South Australia, one under date of 31st October, 1837, the other written at different times during the months of February and March last. These communications, though distant in point of date, arrived nearly together; and the following extracts will, we are persuaded, be highly interesting to our readers:—

Arrival in the Colony.

When I had last the pleasure of addressing you, I stated that we were just about to re-embark and leave the Cape. On the 28th of August we went on board, when another gale arose, which for two days threatened to drive us on shore. Our ship, however, rode it out, and through divine mercy we escaped, and after a tolerable passage we anchored in Nepean Bay on the 15th instant (October); and it is remarkable that the "Catherine Steward Forbes" and the "Selway" also anchored there on the same day. On the 20th we ended our long voyage by dropping anchor in Glenelg Bay, to our no small gratification, especially that of Mrs. Stow, who was in bed nearly the whole way from the Cape; land, however, is fast restoring her. We are now in our tent at Adelaide, never yet regretting that we came. Amidst all Mrs. Stow's sufferings, her mind has never wavered as to the propriety of the step we have taken. Indeed, the voyage to her was as remarkable for the peace of mind she enjoyed, as for the inconvenience of body which she suffered. I would regard it as a token for good.

Beauty of Scenery and Climate, and Fertility of the Soil.

What a land is this to which you have sent me! The loveliness and glory of its plains and woods, its glens and hills! But of these you will hear from others. I cannot, however, leave it out of my estimate of God's goodness to me, that He has placed me in so fair and sweet a portion of His earth. Neither do I think it unimportant to your Society. Without doubt the scenery of this rich land will draw from England, and from India, many whom you wish to benefit.

The same may be said of the climate, which is salubrious and delightful. Indeed, anything which shall contribute to the rapid growth of the colony gives additional importance to your mission. It cannot be without interest, therefore, to know that the soil is exceedingly and extensively rich, and subdued with the greatest ease, so that one half grudges the plough its facile conquests of these beautiful parks.

Moral State and Prospects of the Colony.

You will be anxious to know what aspect the moral field presents to me as the future labourer. You will be grieved to learn that this new position of human nature has made fresh disclosures of its folly and degeneracy. We are minded of Heber's line. "Every prospect pleases, and only man is vile." Sottishness prevails over the lower orders, and irreligion over the mass. I trust, however, as the community gets more organised, men's habits will grow more regular. I am pleased to say the clergyman is evangelical and active. The Methodists, too, I rejoice to add, have a society, and are doing good. I have been kindly received by all persons, and hope, by God's grace, to be enabled to do something here. Mr. Giles is at Kangaroo Island, where he preaches, and where his services are much needed. Mr. McLaren is sometimes there and sometimes here; he is a Baptist, manager for the "Company," and is said to be an excellent preacher. He has preached often since he came to this colony. I trust, my dear Sir, I shall still have the prayers of my dear friends in England, that God would give me wisdom, devotedness, and strength: and, having these, I doubt not of success. Please to assure them, especially those of our 'Colonial Mission," of my confidence and attachment.

Great Peril and Merciful Preservation in Table Bay.

In my letter to Mr. Binney, three months since, I stated the dangers of Table Bay. The extent of these dangers we did not know till recently. For two or three nights and days after we embarked we had dreadful tossings in the Bay, and knew we were liable to be driven on shore. But the truth is, we were in imminent peril. Our ship had so drifted that, during the last night, her keel was within two feet of the rocks. Had she struck them we must have gone to pieces, as the sea was so heavy, and should probably have perished, as the night was dark, and we were a mile from shore. About four individuals only, including the captain, knew of our situation. The rest were kept in ignorance. God mercifully kept us. His name be praised.

Commencement of Mission and Formation of Christian Church.

I am gathering a congregation, though, of course, not very fast. Our Church has been formed about two months, consisting of thirteen members and two candidates. We have also begun a Sunday-school, which promises well. The Governor has been to hear me, and most other officials.

Residence at First in the Tent—Necessity of Erecting a Habitation.

I am not displeased with my mission. Indeed, I can say that I have never yet repented of this undertaking, and have no misgivings about it, but such as arise from a knowledge of my own deficiency. But whilst I thus speak, I must not be understood as stating that I have no trials or perplexities. Some of these

will appear in the account which I am now to give of the temporal affairs of the mission. Our first care was, of course, to provide ourselves with a residence. It was well you allowed us a tent, for no house could be had. The tent was our abode for three months. But a trial of this mode of life for a family convinced us that it could do only as an expedient; and that it ought to be as brief as possible, for the sake not of comfort merely, but of safety and health. Centipedes crawled into our beds, the white ants ate up our furniture. The glare of the large tent, standing in the blaze of an Australian summer day, aggravated the ophthalmia, to which newcomers are liable in this country. Moreover, the thermometer showed 20 or 30 degrees of additional heat as compared with the roofed houses. During the hottest day it was all but insupportable, reaching nearly 130 deg. Besides all this, winds are frequent, and our nights were sometimes rendered sleepless by the fear of being crushed by the long pole. We soon perceived that we must have a house.

Personal Labours in the Erection of a Temporary House of Worship.

In the meantime we are now living in our place of worship, respecting which I must proceed to tell you some things. Some of the causes which made the tent unfit for a residence made it also unfit for a place of worship. There were other reasons also which rendered it very desirable to exchange the tent for a building of some cost. I determined, therefore, to build on the same acre where my house stands (a most eligible spot for worship), a temporary place of gum-wood posts, pine rafters, and reed thatch, and the walls at

present of old sail-cloth canvas. The size is forty feet by twenty, besides a schoolroom at one end, fourteen feet by twelve, and opened into the main building in half an hour, if called for, thus giving us a building of more than fifty feet in length. To pay for this I sell the tent. It is a good edifice of its kind, and reputed to be the best thatched in the colony. It was done by two Halsted men of my church there. I regularly worked with them, felling the pines, cutting the reeds miles from the town, thatching, &c.

N.B.—A subscription has been commenced in this country for the early erection, at Adelaide, of a substantial stone chapel for Mr. Stow, which has met with encouraging success. Additional contributions will be thankfully received at the Congregational Library by the Rev. A. Wells.

[The entire proceeds of the sale of these Extracts will be devoted to the fund for the proposed stone chapel.]

(H. Gilbert, Printer, Halsted).

APPENDIX II.

[Copy of letter written by Dr. Binney and circulated among Congregationalists here and in England.]

One of the first ministers sent out by the Colonial Missionary Society—the first of any appointed to Australia—was the Rev. T. Q. Stow, who proceeded to Adelaide soon after the establishment of that colony. After labouring with indefatigable zeal for more than a quarter of a century, and, through the Divine blessing, with distinguished success, he was called to his heavenly rest in the early part of last year. The respect for his character and the appreciation of his services

entertained by those whom he officially represented will be best seen in the light of the following document :—

Resolution of the Committee of the Colonial Missionary Society on receiving the intelligence of the death of the Rev. T. Q. Stow, of Adelaide, South Australia—

"That this Committee cannot receive the account of the decease of their late friend but with feelings of deep sorrow, though that sorrow is now mitigated by the pleasing remembrance of his many virtues, and a grateful sense of his eminent services in the cause of Christ. They recall the fact that the settlement of the colony of South Australia was among the events which led to the formation of the Colonial Missionary Society, and that Mr. Stow was one of the first of their agents who went forth to the work for which it was established. They remember with a mournful satisfaction the privations he endured and the toils he underwent at the commencement of his mission, and they bless God for the abundant success with which his efforts were ultimately crowned. His character and abilities recommended him to their confidence at first, and his prudence, wisdom, activity, and zeal secured its continuance to the end. Through his instrumentality many churches were established, and many ministers introduced to spheres of usefulness, while by his able advocacy of the distinctive principle of Evangelical Nonconformity—the dependence of religion upon Christian willinghood—he was enabled in combination with sympathising associates, to secure its separation in South Australia from every form of State aid. As a Christian man he was distinguished by the spirit of devotion and by eminent purity of life. As a minister of the Gospel he was earnest and disinterested,

and was honoured by the Master whom he loved and served by many tokens of His gracious approval. His name is interwoven with the early religious history of the land of his adoption, and will be held by posterity in lasting remembrance.

"Unforeseen circumstances having delayed this expression of the feelings and sentiments of the Committee, they feel constrained to record the devout satisfaction with which they have seen the account of the funeral solemnities, showing as they did the respect paid to the character of the deceased by all denominations of Christians, and by all classes of the community. Mr. Stow's life was a public benefit, and his removal has been mourned as a public loss. The Committee rejoice in the oblivion of past differences, the expression of a common brotherhood, and the recognition of personal worth, which were so strikingly manifested by the manner in which the remains of our friend were attended to the tomb. To the bereaved family and especially to the mourning widow of the deceased, the Committee would convey the heartfelt expression of their Christian sympathy, praying that they may be supported under their great trial by the consolatory influences of the Divine Comforter, and by the blessed hope of ultimate reunion with the departed and with each other in that better land where those 'who have fallen asleep in Christ' are 'in joy and felicity.'"

To this just and touching tribute nothing need be added. The object of this paper is to state that the chapel in which Mr. Stow officiated in Freeman-street, Adelaide, though one of the most important of its public buildings when first erected, has long ceased to be sufficient for the growing requirements of the congregation, or adequately to represent the religious

body of which it may be described in colonial language, as the Mother Church. It has been determined, therefore, by the friends in Adelaide to build a new place of worship at once to meet the demand for enlarged accommodation, and to honour the memory of the father and founder of the Congregational Denomination in South Australia. Such is the double purpose of the projected STOW MEMORIAL CHURCH. The undersigned had the privilege of appealing to his co-religionists in this country on behalf of the first building, and of obtaining for it a considerable sum. Although the greater number of those who, at that time, felt a personal interest in the deceased have, like himself, "fallen asleep," it is hoped there are yet many who will deem it an honour to aid in this appropriate tribute to his services. "The memory of the just is blessed." "The righteous shall be held in everlasting remembrance." Without the proposed memorial, indeed, these divine sayings will be realised and illustrated in respect to Mr. Stow, in the land of his adoption; but it cannot be improper in itself, and will not be without many beneficial results, for the reverence and affection of the living, to raise a monument to the usefulness of the dead. This would be true of a tablet or a tomb: it is emphatically so when what is projected will increase the power and multiply the activities of that community for which the deceased lived and laboured.

This appeal is respectfully urged on those friends to whom it will be submitted. The undersigned will be happy to receive and to take charge of any contributions that may be sent to him.

(Signed) T. BINNEY.

Upper Clapton, London, N.E.,
and Congregational Library, Finsbury, London, E.C.

N.B.—Although this appeal is drawn up by the writer, in his personal capacity, he begs to state that Alexander Hay, Esq., of Adelaide, now in this country; J. Spicer, and J. K. Welch, Esq., of London, have consented to audit and transmit the contributions. 2 Cor. viii., 20-21, June, 1863.

A. Hay, Esq.	£400	0	0
Mrs. Hay	100	0	0
Obtained by the Rev. T. Binney	50	0	0
Personal	5	0	0
Mrs. Binney	3	0	0

APPENDIX III.

CONGREGATIONAL UNION OF SOUTH AUSTRALIA.

At a meeting of ministers and gentlemen, convened by circular addressed to the different Churches, held in Freeman-street Chapel on Wednesday evening, January 30th, 1850.

The Rev. T. Q. Stow in the chair, it was unanimously resolved :--

1. That a society be now formed to be called the Congregational Union of South Australia.

2. That this Union be constituted of associations of Congregational Churches and of individual churches and ministers, holding the principles and exercising the usages of the same denomination in England and Wales. And the qualification for membership for each Church shall be connection with an association, or the approval of the three nearest Churches already

in the Union, each Church to be proposed at one of the half-yearly meetings, and admitted, if approved at the other. Also, that each Church make an annual contribution to its funds, or neglecting to do so for two successive years, render itself liable to forfeit its claim to membership, and further, that ministers not having charges, but approved by the Union, be eligible for membership.

3. That the general object of this Society be the promotion of union, sympathy, co-operation, and the improvement, and the advancement of the body, without in any case assuming legislative authority, becoming a court of appeal, or attempting anything that shall compromise the perfect independence of the Churches.

4. That especially and primarily it aims to originate and strengthen new Churches of the same faith and order to sustain evangelical labours; to introduce and to train ministers of the Gospel in the colony, and further, when Providence shall furnish resources and openings, to undertake a mission to Eastern Asia.

5. That its affairs be managed by the pastors and ministers and a delegation from each Church, proportioned to its members, which proportion shall be two delegates for every Church under 50, and an additional delegate for every 50 members above the first 50, and further, the body thus constituted shall elect such officers as may be requisite.

6. That the members of the Union meet once a year in Adelaide, and once a year in the country, where deemed most eligible by the Committee, and that any resolution affecting the constitution of the Union shall be required to be confirmed by a second general meeting.

7. That an amalgamation be proposed between this Union and the South Australian Home Missionary Society, the latter Society preserving its distinctness, and the arrangement to be committed to a mutual deputation.

8. That the affairs of the Union be managed by an Executive Committee consisting of five ministers and five delegates, exclusive of the Treasurer and Secretary, to which shall be added the Treasurer and Secretary of the South Australian Home Missionary Society.

9. That the following ministers and gentlemen form the Executive for the first year :—

Treasurer :	Secretary :
W. Giles, Esq.	Rev. J. M. Strongman
Rev. C. Hall	Messrs. R. G. Bowen
" M. Hodge	" H. Giles
" W. Nicholls	" W. Goodhugh
" G. Pinkstone	" J. Roberts
" J. D. Watt	" G. Rolfe

As officers of the South Australian Home Missionary Society :—W. Peacock, Esq., the Rev. T. Q. Stow.

10. That the Rev. T. Q. Stow be Chairman of the assemblies for the ensuing year.

(Signed) J. M. STRONGMAN.

April 1, 1850.

List of Chairmen of the Congregational Union of South Australia, and places where the Annual and Half-Yearly Meetings have been held.

ALSO

List of Ministers who hold, or have held, Ministerial Office in the Congregational Body in South Australia.

List of Chairmen of the Congregational Union of South Australia, and Places where the Annual and Half-Yearly Meetings have been held.

Annual Meeting, Adelaide.	Name	Half-Yearly Meeting.	Date.
April 1850	Rev. T. Q. Stow	Port Adelaide	October, 1850
June, 1851	Rev. R. W. Newland	Morphett Vale	October, 1851
June, 1852	Rev. R. W. Newland	No account	
April, 1853	Rev. E. Baker and R. W. Newland	Kensington	October, 1853
May, 1854	Revs. W. Nicholls and M. H. Hodge	Gawler	November, 1854
April, 1855	Rev. R. W. Newland	Encounter Bay & Port Elliot	October, 1855
No account, 1856	Rev. J. Hotham	Kensington	November, 1856
April, 1857	Rev. C. W. Evan	Happy Valley	November, 1857
April, 1858	Rev. T. Q. Stow	Kapunda	November, 1858
April, 1859	Rev. F. W. Cox	Hindmarsh	November, 1859
April, 1860	Rev. J. Leonard, B.A.	Clayton	October, 1860
April, 1861	Rev. J. Howie	Encounter Bay & Port Elliot	October, 1861
April, 1862	Rev. W. Wilson	Gawler	October, 1862
April, 1863	Rev. C. Manthorpe	Maclaren Vale	October, 1863
April, 1864	Rev. W. Hareus, pro J. Jefferis, LL.B.	Port Adelaide	November, 1864
April, 1865	Rev. J. Jefferis, LL.B.	Glenelg	October, 1865
April, 1866	Rev. S. L. Harris	Adelaide	October, 1866
May, 1867	Rev. M. Williams, B.A.	No meeting	
April, 1868	Rev. J. Gibson	No meeting	
April, 1869	Rev. C. J. Evans, pro C. W. Evan, B.A.	Kensington	October, 1869
April, 1870	Rev. J. Jefferis, LL.B., pro F. W. Cox	Gawler	October, 1870
May, 1871	Rev. C. Manthorpe	Port Adelaide	October, 1871
May, 1872	Rev. F. W. Cox	Glenelg	October, 1872
April, 1873	Rev. C. B. Symes, B.A.	Hindmarsh	October, 1873
April, 1874	Rev. J. R. Ferguson	Gawler	October, 1874
April, 1875	Rev. J. C. McMichael	Clayton	October, 1875
April, 1876	Rev. J. Hotham	Port Adelaide	October, 1876
April, 1877	Rev. M. McKinnon Dick	Hindmarsh	October, 1877

April,	1878	Rev. W. R. Fletcher, M.A.	Glenelg	October,	1878
April,	1879	Rev. J. McEwin	North Adelaide	October,	1879
April,	1880	Mr. A. Stow	Macclesfield	October,	1880
April,	1881	Rev. T. Hope	Clayton	October,	1881
April,	1882	Rev. O. Copland	Kapunda	October,	1882
April,	1883	Mr. R. Searle	Gawler	October,	1883
April,	1884	Rev. C. Manthorpe	Port Adelaide	October,	1884
April,	1885	Mr. G. P. Doolette	Medindie	October,	1885
April,	1886	Rev. J. C. Kirby	Adelaide	October,	1886
April,	1887	Rev. S. Hebditch	College Park	October,	1887
April,	1888	Rev. A. Jones and F. W. Cox	Kapunda	October,	1888
October,	1889	Rev. W. Jones	Mount Lofty	April,	1890
October,	1890	Rev. J. Reed Glasson	Maitland	April,	1891
October,	1891	Rev. S. Lenton	Kadina	April,	1892
October,	1892	Mr. J. Vardon, J.P.	Knoxville	April,	1893
October,	1893	Rev. C. Hodge	Rose Park	April,	1894
October,	1894	Rev. J. Robertson, M.A.	Gawler	April,	1895
October,	1895	Rev. T. Kyte	Macclesfield	April,	1896
October,	1896	Rev. J. Jefferis, LL.D.	Angaston	April,	1897
October,	1897	Rev. W. Penry Jones	Port Adelaide	April,	1898
October,	1898	Rev. John Lloyd	Hindmarsh	April,	1899
October,	1899	Rev. A. G. Fry	Manthorpe Memorial	April,	1900
October,	1900	Rev. G. Rayner	North Adelaide	April,	1901
October,	1901	Mr. W. Herbert Phillipps	Glenelg	April,	1902
October,	1902	Rev. M. L. Johnson, B.A.	Clayton	April,	1903
October,	1903	Rev. W. H. Newbould	Port Pirie	April,	1904
October,	1904	Rev. J. M. Sands, B.A.	Gawler	April,	1905
October,	1905	Rev. W. M. Grant	Medindie	April,	1906
October,	1906	Rev. J. C. Kirby	Rose Park	April,	1907
October,	1907	Rev. L. Robjohns, B.A.	Angaston	April,	1908
October,	1908	Rev. T. S. Williams	Hindmarsh	April,	1909
October,	1909	Mr. Henry Savage	Henley Beach	April,	1910
October,	1910	Rev. J. W. Roberts, A.T.S.	North Adelaide	April,	1911
October,	1911	Rev. A. Depledge Sykes	Clayton	April,	1912
October,	1912	Mr. F. E. Cornish			
October,	1913	Rev. A. E. Gifford			

List of Ministers who hold, or have held, Ministerial Office in the Congregational Body in South Australia.

NAME	Beginning of Ministry in S.A.	PLACES WHERE EXERCISED	REMARKS
Aggett, E.	1851	Gawler (supplying)	Deceased.
Ashford, D. B.	1912	Henley Beach	
Atkinson, E. G.	1877	Alma and Hamley Bridge	Removed to Sydney, 1883.
Austin, J. B.	1843	Macclesfield	Deceased, January, 1882.
Austin, A. H., B.A. ..	1895	Rhine Villa and Pine Hut, Kadina, Gawler.	Removed to New South Wales, 1905.
Austin, R. Y.	1896	Rhina Villa and Pine Hut	Removed to N.S.W. Died at Parramatta.
Ayling, J.	1853	Lyndoch Valley	Removed to New South Wales.
Badger, D.	1853	Morphett Vale	Joined Baptists.
Baker, E.	1849	Morphett Vale, Happy Valley ..	Retired from service. Deceased January, 1885.
Barber, J.	1874	Happy Valley	Removed to Victoria, September, 1878.
Barr, P.	1864	Encounter Bay, Bald Hills, Wallaroo, Truro.	Died in New Zealand, December, 1875.
Barrow, J.	1854	Clayton Chapel, Kensington	Withdrew from ministry. Deceased 1875.
Bayly, R. G.	1873	Green's Plains, Maitland	Retired, 1881.
Beswick, T.	1882	Scholastic	Deceased, 1883.
Beukers, J.	1901	Kilkenny, Salisbury and Macclesfield. Assistant at Port Adelaide.	Removed to Western Australia.
Burchett, J.	1901	Medindie, Milang	Deceased.
Buchanan, A.	1874	Port Pirie, Green's Plains	Returned to Western Australia.
Bevan, L., LL.B., D.D..	1910	Principal Parkin College	
Casley, J.	1911	Renmark	

[illegible]	1902	Houghton, Wallaroo, Milang	
Copland, O.	1877	North Adelaide	Removed to Victoria, 1884.
Coward, R. L.	1851	North Rhine, Collingrove	Deceased.
Cox, F. W.	1857	Adelaide	Retired. Deceased.
Cresswell, J. E.	1910	Keith and Border Downs	
Davies, D. M.	1866	Wallaroo	Removed to Ballarat.
Davis, T.	1870	Stow Church, Milang	Returned to England, 1872.
Dewhirst, E.	1855	Ebenezer Chapel, Adelaide	Joined Baptists. Left ministry. Became Inspector of Schools.
Dick, M. McK.	1873	Alma and Hamley Bridge, Port Adelaide	Deceased, February 10, 1880.
Dickson, M.	1859	Mount Barker	Joined Presbyterians, Victoria.
Dorman, B.	1893	Houghton, Kadina	Deceased, 1905.
Dowie, J. A.	1872	Alma	Removed to Sydney. Deceased.
Drane, J. W. C.	1859	Clayton Chapel, Kensington	Removed to Queensland. Deceased.
Evan, C. W., B.A.	1855	Freeman st. and Stow Church	Retired from regular service. Deceased August 22, 1876.
Evans, C. J.	1864	Gawler	Went to England, 1871. Deceased.
Fairey, F. C. B.	1890	North Rhine and Keyneton	Now in New South Wales.
Farr, L. W.	1910	Kilkenny	
Faulkner, S. A.	1907	McLaren Vale and Port Noarlunga, Murray Plains.	
Ferguson, J. R.	1864	Salisbury	Resigned in 1882.
Fernie, B. N.	1876	Kapunda	Deceased, April 6, 1885.
Fernie, W. S.	1884	Rose Park, Maitland	Removed to New Zealand.
Fletcher, W. R., M.A.	1876	Stow Church	Retired 1890. Deceased 1894.
Fletcher, L. B.	1909	Port Adelaide	
Fry, A. G.	1889	Kapunda	
Francis, A.	1909	Broken Hill	
Gainford, H.	1905	Hindmarsh square, Adelaide	Removed to Victoria.
Gibson, J.	1863	Angaston	Removed to England, 1874.
Gifford, A. E.	1907	North Adelaide	
Glasson, J. R.	1884	College Park	Removed to New Zealand.
Grant, W. M.	1891	Angaston	Removed to New Zealand, 1908.
Gordon, A. W.	1909	Houghton, Port Victor	
Griffiths, E.	1865	Clayton Chapel, Kensington	Went to England, 1872.

NAME	Beginning of Ministry in S.A.	PLACES WHERE EXERCISED	REMARKS
Hall, C.	1849	Glenelg, McLaren Vale, Aldinga, Happy Valley.	Deceased.
Hareus, W.	1860	Clayton Chapel, Kensington	Withdrew from regular service. Deceased, 1876.
Harris, S. L.	1851	Macclesfield, Hindmarsh	Deceased, 1894.
Harris, M.	1892	Murray Plains, Port Elliot	Removed to New South Wales.
Harrison, J. E.	1885	Mount Lofty	Removed to Victoria.
Hastings, F.	1889	North Adelaide	Returned to England.
Hawke, W.	1903	Border Town, Medindie	
Haynes, J.	1850	Ebenezer Chapel, Adelaide	Removed to Victoria.
Hebditch, S.	1885	North Adelaide	Deceased.
Herrington, G.	1885	Milang, Renmark	Removed to W.A. Deceased.
Hill, G. A., M.A.	1901	Port Pirie	Joined the Presbyterians, N.S.W.
Hoatson, G.	1859	Kapunda, Salisbury	Removed to Victoria.
Hodge, M. H.	1849	Port Adelaide	Deceased, January 13, 1877.
Hodge, C.	1865	Encounter Bay, Port Victor, Port Elliot, Bald Hills, Goolwa, McLaren Vale.	Retired, 1907.
Hodge, A.	1886	Kadina	Removed to New Zealand.
Holten, E. C.	1904	Port Pirie	
Hope, T.	1874	Clayton Chapel (Waverley, N.S.W.). Hindmarsh.	Secretary Parkin Mission.
Hopkins, W.	1874	Kapunda, Port Pirie	Scholastic duties at Glenelg.
Hotham, J.	1854	Ebenezer Chapel, Adelaide, Port Elliot, Goolwa.	Deceased, 1885.
Howden, G. G.	1861	Gawler	Removed to Sydney. Deceased.
Howie, James	1858	Houghton, McLaren Vale	Deceased, September 10, 1894.
Howie, J. M., M.A. ..	1859	Encounter Bay, Bald Hills	Withdrew from ministry. Deceased
Huston, J. T.	1911	Hindmarsh-square, Adelaide	
Isaac, A.	1907	Border Town	Removed.
James, J. E., B.D. ..	1911	Mauthorpe Memorial, Unley	
Jarrett, W.	1907	Broken Hill, Renmark	Removed to Victoria.

Jefferis, J., LL.D.	1859	North Adelaide, Sydney, England, North Adelaide.	Withdrawn from regular service.
Jones, A.	1881	Angaston	Removed to Victoria.
Jones, W.	1882	Gawler	Removed to Queensland. Deceased, 1909.
Jones, J. W.	1886	Hindmarsh, Broken Hill, Hamley Bridge	Removed to Victoria.
Jones, W. Penry	1889	Rose Park, Victor Harbour, Houghton	Now Secretary of the Union.
Jones, Rees	1905	Wallaroo	Returned to England.
Johnson, M. L., B.A. ..	1893	Hamley Bridge (2), College Park ..	Removed to New South Wales.
Keay, W. A.	1902	Broken Hill, College Park	Removed to Queensland, 1907.
Kelsey, J.	1853	Hindmarsh, Brighton	Deceased.
Kelly, J. E.	1888	Angaston	Deceased, 1890.
Kench, W. T.	1888	Broken Hill, Renmark	Removed to Western Australia.
Kirby, J. C.	1880	Port Adelaide	Withdrawn from regular service.
Kuhn, W. J.	1885	Maitland	Removed to Western Australia.
Kyte, T.	1878	Kadina, Western Australia, Mount Lofty	Deceased, 1909.
Lambert, H. P.	1909	Loxton, Frances	
Law, P.	1878	Port Pirie	Removed to Sydney, 1881. Entered Anglican Church.
Lenton, S.	1882	Medindie, Hindmarsh-square, Rose Park	
Leonard, J., B.A.	1856	Gawler	Scholastic duties at Angaston. Deceased.
Lewis, J. M.	1851	Lyndoch Valley, Gawler	Deceased.
Lewis, J. H.	1880	Gawler	Deceased, 1882.
Lewis, W. H.	1900	North Adelaide	Now in Queensland.
Lloyd, J.	1870	Wallaroo and Mount Lofty	Deceased, 1904.
Logie, T. B.	1892	Renmark	Deceased, 1898.
Loughhead, J. I.	1909	Border Downs, Swan Reach	
Manthorpe, C.	1858	Happy Valley, Freeman-st., Glenelg, Unley.	Deceased, 1898.
McEwin, J.	1872	Hindmarsh and Kilkenny	Resigned December, 1884. Deceased.
McKay, K.	1887	Broken Hill	Removed to Victoria.
McMichael, J. C.	1871	Gawler, Macclesfield, Mount Lofty ..	Deceased.
McNaughtan, D.	1897	Rhine Villa and Pine Hut, Milang ..	Without charge.
Mell, T. E. O.	1877	Angaston	Now in Anglican Ministry
Milne, D.	1868	Kingston, Border Town	Deceased, 1911.
Milne, D., jun.	1903	Milang, Murray Plains	Removed to Victoria.
Morris, R. N., LL.D. ..	1875	Angaston	Removed to Sydney, January, 1877.
Mudie, G. D.	1856	Salisbury and Yatala	Deceased.

NAME	Beginning of Ministry in S.A.	PLACES WHERE EXERCISED	REMARKS
Munns, A. A.	1883	Milang, Port Elliot	Removed to Tasmania.
Nadebaum, R. O., B.A. ..	1910	Broken Hill	
Nelson, J.	1883	North Rhine and Pine Hut	Removed to India. Now in Adelaide.
Nelson, H. G.	1908	Tumby Bay, McLaren Vale	
Newbould, W. H.	1877	Truro	Deceased, 1909.
Newland, R. W.	1838	Encounter Bay and neighbourhood ..	Deceased, 1864.
Nicholls, W.	1849	Brighton, Glenelg, Kensington, Salisbury.	Deceased, 1877.
Nicholls, H. G.	1891	Clayton Church, Kensington ..	Resigned, 1903. Joined Presbyterians in Victoria.
Oldham, W.	1845	Gawler, Angaston, Kapunda ..	Deceased, 1885.
Palmer, C. E.	1860	Glenelg	Went to England. Joined Anglicans.
Palmer, G. A.	1882	Milang	Removed to Western Australia, 1883.
Philps, A. R.	1854	Truro, Happy Valley, Truro ..	Removed to Victoria. Deceased, 1876.
Pinkstone, G.	1849	Gawler	Withdrew from ministry. Deceased
Platt, J. W., B.A. ..	1885	Kapunda, College Park	Went to England.
Pocock, R. B.	1912	Tumby Bay	
Pratt, F. V., M.A.	1907	Angaston	Removed to Victoria, 1910.
Priest, F.	1905	Hamley Bridge, Henley Beach ..	Removed to Marrickville, N.S.W., 1911
Pearse, W. S.	1893	Border Town, Broken Hill	Removed to Victoria.
Rayner, G.	1894	Glenelg	
Riley, P.	1900	Medindie	Now in Sydney.
Roberts, J. W., A.T.S. ..	1904	Port Elliot	
Roberts, J.	1853	Goolwa, Middleton, Port Elliot ..	Joined Presbyterians in Victoria.
Robertson, Jos., M.A. ..	1890	Stow Church, Clayton Church ..	Removed to Ipswich, Queensland, 1909.
Robjohns, L., B.A.	1898	Rose Park, Keyneton, Sydney, Mount Lofty.	
Rofe, A. B.	1909	Manthorpe Memorial, Unley	Removed to Victoria.
Rose, R. J.	1900	Hamley Bridge, Kadina, Renmark ..	Withdrew from ministry.
Sands, J. M., B.A.	1899	Manthorpe Memorial, Unley	Removed to New South Wales, 1908.
Sawle, J.	1849	Angaston	Deceased, 1854.
Scales, A.	1868	Supplying	Removed to Victoria, July, 1879 Deceased.

Scott, E. H.	1879	Angaston, Keyneton	Removed to Victoria, 1880. Joined Anglicans, 1882.
Searle, F.	1880	College Park	Deceased, 1883.
Slade, G.	1906	Frances, Truro	
Sleigh, J.	1860	Encounter Bay, Bald Hills, Happy Valley, Wallaroo.	Missionary to New Hebrides.
Stacy, E. J.	1910	Maitland	
Stephens, E. W.	1865	Alma	Withdrew from ministry.
Stow, T. Q.	1837	Freeman street Chapel, Adelaide ..	Deceased, 1862.
Strongman, J. M.	1849	Kensington	Removed to Victoria. Deceased.
Sykes, A. Depledge ..	1904	Stow Church (England), Stow Church	Resigned to return to England.
Symes, C. B., B.A.	1872	Stow Church, Adelaide	Returned to England, February, 1876.
Stevens, A. C.	1912	Semaphore	
Teece, A. H., B.A.	1909	Clayton Church, Kensington ..	
Thomas, J.	1898	Border Town	Removed
Turton, W. F.	1885	Hindmarsh	Now in Presbyterian Ministry.
Warner, F.	1906	Gawler	Returned to Victoria.
Watt, C. D.	1849	Hindmarsh, Coromandel Valley, Alberton, Milang.	Deceased, 1875.
Watson, P.	1905	Henley Beach, Hindmarsh, Gawler ..	
Watkins, D.	1885	Kadina	Removed.
Webb, T. D.	1909	Kadina, Border Town	
Webster, W. J.	1883	Houghton	Removed November, 1885.
Wellington, D. J.	1906	Victor Harbour, Houghton	
Wheen, F., B.A.	1909	Keyneton	
Whitton, M. M.	1876	Gawler	Resigned October, 1879. Entered Anglican Church.
Williams, M., B.A.	1861	Kapunda	Removed to Sydney, 1874. Deceased.
Williams, T. S.	1884	Hamley Bridge, Port Victor, Bald Hills, Maitland	Removed to Tasmania.
Williams, G.	1888	Hindmarsh, Renmark	Deceased.
Williams, A. J.	1898	Border Downs, Macclesfield, Border Downs	
Wilson, W.	1858	Hindmarsh, Kadina, Port Pirie, Henley Beach, and Kilkenny	Deceased.
Wright, J. G.	1908	Truro, Angaston	

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